

THE
SONNE OF
THE ROGVE,
OR
THE POLITICK
THEEEFE.
WITH THE AN-
TIQVITIE OF
THEEVES.

A worke no lesse Curious
then delectable; first written
in Spanish by D O N
G A R C I A.

Afterwards translated into
Dutch, and then into French
by S. D.

Now Englished by W. M.

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The

N

and
rash
vice
min-
thy,
ther-
oper-
coun-
prac-
met-



The Preface to the Reader.

MENS naturall inclination is al-
wayes prone and addicted to so great
rashnesse, that though vice of it selfe is so abo-
minable & blame-wor-
thy, notwithstanding there be too many who
openly praise it, and ac-
count it their honour to
practise it. Thence it com-
meth to passe that theft,

A 3 being

The Preface to

being a pernicious vice
and forbidden by the
Lawes, doth not cease to
be followed by many,
who to defend them-
selves from the reproa-
ches which may be laid
against them, allege that
the *Lacedemonians* a peo-
ple very severe and just,
permitted the use there-
of to their youth; that the
Ægyptians held those for-
able men that could steal
best. That for the same
subject the Poets in
their writings have brag-
ged of the subtily of
Mercurius, and of the
cunning of the god-
desse

desse *Laverna* who was
the Theeves Patronesse.
Briefly, that this profes-
sion is madecommanda-
ble by the crafty trickes
of many that have exer-
cised it, such as were *Pro-
metheus* the father of *Deu-
calion*, *Cacus* and *Autolicus*,
the one the son of *Vukan*
and the other of *Mercurie*,
Arsaces King of the *Par-
thians*, *Denis* Tyrant of *Sici-
lie*, The Emperour *Nero*,
Leo sonne of *Constantine*
Coproninus, *Fulvius*, *Flaccus*
Censor, *Ninus* King of *Æ-
gypt*, to whom *Iuslin* ascri-
beth the invention of so
fine a trade, and a great

The Preface to

many others with whom
the books of Authors are
filled. To which we may
adde, that even the most
understanding men are
not free from this vice, if
it be certaine (as saith
Simplicius) that the Prince
of the Peripatetiques (*Aristotle*) stole that which
he hath from the most
excellent of those that
went before him. That
Virgil drew all his richest
inventions from *Homer*,
Hesiod and *Theocritus*, and
that *Cicero* boldly furnisheth
himselfe with the do-
ctrine of the Stoiques Aca-
demiques and *Epicures*.

Bu

the Reader.

But for all this, it can-
not be but that naturall
reason must put downe
all these vaine opinions,
because according to *A-
quinas*, Theft is quite cō-
trary to that love which
we owe to our Neigh-
bours, and with-all to
Gods Law and mans
most Law. And to this effect
beside that in *Exodus* and
Leviticus it is expressly for-
bidden, it is yet also de-
tested by the Apostle S.
Paul, where speaking to
the *Ephesians* he saith, *Let
him that stole steale no more:
but let him rather labour and
worke with his hands.* Also

The Preface to

the people of old taking
notice of this truth or-
dained against Theeves
severall sorts of punish-
ments, especially the Gre-
cians & the Athenians, as Lu-
dovicus Vives doth very well
observe, who saith that
the Emperor Frederick
the third was the first
that condemned them to
the Gallies: Ovid speakes
to this purpose that Scy-
ron one of the renowned
Theeves of his time was
thrown head-long into
the sea by Theseus, Procrus-
tes kill'd by Hercules and
Sisyphus cut in peeces. Vir-
gil that Pedant Balista was
stoned

the Reader.

stoned for his thefts; and the divine *Arious*, that the King *Agreement* caused *Brunellus* the cun-ningest Thiefe that ever was to be hang'd for ha-ving boldly stollen *Ango-licus* Ring and *Scrip-ants* horse, I passe all the o-ther examples that I might allege: to tell you in a word, good Rea-der, that this booke discourses not here so much of the Antiquitie of Theeves and of their cunning slights, as to teach thee to eschew them, for if it be true that the wounds of Darts which

The Preface &c.

which are foreseen
from farre, are not so
hurtfull as those which
are shot at us unawares.
I assure my selfe that the
Reader will use it as an
instrument to avoide
the snares which leud
fellowes ordinarily lay
for honest men,

Farewel.

SCRIBNER

THE ANTIQUITIE OF THEEVES

CHAP. I.

*In which the Author compa-
reth the miseries of Prison
to the paines of Hell.*

He terror of Hell which is set forth to us in holy Writings, doth so resemble to us the miseries which are endured in prison, that if this had not that hope which th' other wanteth we might attribute unto it the title of a true Hell, seeing

B

The Author would not haue
beene so
vehement,
had he been
in one of
our English
prisons,
which for
the most
part are
maderather
places of
ease and
delight
then fu-
nishment.

that in this which is most proper to them, the one and the other haue a mutuall and full correspondence, which maketh me to wonder much at the vnprofitable diligence with which some late writers distill their brain's to finde the meanes how they may properly represent unto the world the horrour of that terrible mansion, when they might have attained to the end of their purpose in shewing onely the desperate life which people suffer in prison, which shall be perfittly knowne with its extreame miserie, if first of all we particularly treate of the torments which are perpetually exercised in Hell.

The Authors, who write upon this subject, bring the paines

paines of Hell to two points; the first and chiefe of which is their depriving from the essence of God, which they call essentiall paine, it being that, which properly containeth all the torments that can be imagined in Hel. And that same is so extreame and so cruell, that if the soule had in the other world as many pleasures and contentments as the thought of man could imagine, being deprived of God, it could not have any thing which had one onely shadow of comfort. Because that God being the roote and the fountaine of all goodnessse, and all contentments and delights, which are in the world being stored up in him alone, it is evident that with him the soule shall have

all consolation which is possible to be imagined and that without him it shall be plunged into a bottomlesse depth of sorrow & confusion, with which and with the certainty that it hath, that its grieves shall never be ended, it curseth its being, its birth and its life.

The other paine which the damned suffer in Hell is the accidentall paine, so called because it is joyned to the former as an accident, which serveth to make the apprehension of the damned more sensible, throwing them headlong into the bitter sight of their miserie. To this is joyned the detestable companie of Divells, the horrible and frightfull lodgning, the severall kindes of torments,

torments, the continuall lamentations, the disorder, the confusion, the fire, the brimstone, the darkenesse and a thousand other afflictions, of which, and of the depriving of Gods being and presence, that wretched and perpetuall Hell is composed.

And as touching the varietie of officers, that beare rule in this darke dungeon, wee know already that in that great battell which Saint Michael the Archangell had against Lucifer, for the throne and the glory of the Creator, not onely the same Lucifer fell from Heaven, and from the highest of his perfection to the lowest and hollowest gulfs of Hell, but also a great number of evill anghells with him, who were

copartners with him in his rash and accursed purpose. And these although they do equally partake with him in the paine essentiall, which is being deprived of God, have nevertheless some difference amongst themselves: whether it be that everyone is of one kind, as saith a Doctor of the Church, or whether for that they had more or lesse consent in his malice. Because that without doubt those who obstinately defended the pride of Lucifer fell with him into the deepest place of the earth which is the center of the the world where divines doe place Hell. And those who were not so vehement, but onely approved his purpose with a certaine and determinate

nate

nate fellow-liking, fell not so low: I will say that the accidentall paine of them was not so great as that of these others. And of this sort the accidentall paine of these spirits was made severall according to the degrees of the malice which they had in their sinne. And though that in Hell there is no order, as Job saith, there is notwithstanding a certaine government and order among these spirits vnder-placed and divided into severall companies with diverse degrees and qualities. So as the good Angells in the heavenly *Jerusalem* are divided by their order into Angells, Archangells, Thrones, Powers, Cherubins, Seraphins, and other holy dignities. B 4 All

All the Legions of Devils
which fell from Heaven re-
mained subject to the Arch-
angell *Michael*, who hath
commandement and empire
over them all. As also accor-
ding to some mens opinions,
every good Angell of
Princes hath command-
ment over one Legion. And
beside the obedience which
all of them owe to Saint
Michael, as to their Captaine
Generall vnder God, they
have also among them their
Prince of malice, to whom
they are subject and obey,
and upon him depend diverse
Lievctenants and Gover-
nors, who wholly divideth
governement of all the hel-
lisch malice, every one of
them having vnder his
charge the disposing and
good

good order of his band. Neither lesse nor more than in a well ordered Camp, where there is a great multitude of Souldiers, the body of the armie is divided into severall Regiments, as are the Generall, the Camp-master, Captaines, Ensignes, Sergeants, Corporalls and others of this sort, who order the Souldiers and the armie. And as there are sundry Offices of these, some being foote, others horse, some Musqueters, others Pikemen, and finally of severall employments: there are also among the evill spirits severall Officers and places, some tempting by Covetousnesse, others by Riotousnesse, others by Ambition, and final-

Iy, every particular sinne hath its appointed and determinate Officers, having all of them equally, one onely end and scope to carrie soules to Hell.

In this Divellish armie there are some Div. Is, that never come out of Hell, but are evermore shut up within it, receiving the soules which enter in thither, and giving to them a place and kinde of torment which their sinnes deserve. There are others who are ever wandring, ~~com~~ passing the earth to and fro, and searching for soules to carrie them into Hel. Neverthelesse let no man thinke that these have any power or authoritie to beare away one soule to Hell, nor these others to shut up in their dark

darke dennes, vnlesse it be by the expresse commandement and particular commission of God. And so much concerning these hellich Officers.

As for its largenesse, it is such, that all sorts of sinfull soules enter into Hell, and it is ordinarily full fraughted and peopled with Blasphemers, Perjur'd persons, Murtherers, Adulterers, Envious persons, and to conclude with all sorts of Evill-doers: who altho' they have in common the essentiaill paine, which is the wanting of God, and are all of them in Hell, yet they have severall roomes and tormentes according to everie ones deserving, sithence it is certaine that

that the paine of him that shal sheweth little shall not be so all a great at all as the paine of there him that sheweth much, and that the just Judge chastiseth and recompenseth every one according as he deserveth.

To all this varietie is added the extreme confusio[n] of Hell, the disorder, the vnquietnesse, the v[r]erulie cariage, and continual agitation, with which they are alwaies tormented, seeing it is evident, that where rage and despaire reigneth, there can be no friendly fellowship nor agrement.

This estate, practise, & disposition of the horrible pit of this hellish lodg[ing] is the lively pourtraiet of that desperate life, which men suffer in prison, in which the beholder shall

that shal find so intire & so mutu-
e so all a correspondence that
e of there is not almost any other
and difference between them but
iseth in the name. Because that first
to the essentiall paine of Hel,
which is the depriving of
Gods powerful presence, the
want of liberty hath corres-
pondence, which with a just
title we may call a paine essen-
tiall, for so much as it is the
queen of al the apprehensions
& motives of sorrow, which
are able to afflict a good wit.
And as in that, the soule
being deprived of God, it is
also deprived of all worldly
pleasures, even so in this (to
wit in prison) it enjoyeth
not any thing which hath
the least shadow of content.
Because that although a pri-
soner were clothed with pur-
ple,

Purple, served as a King, fed with the most delicate vi- tailes of the world, his Chamber hang'd with cloth of gold, that hee were entertained with all sort of Musicke, visted by his parents and friends, all this, nor all that could be de- sired more could bring him any kinde of comfort. On the contrary he should have lesse, because that all things availe nothing but to awa- ken his appetite and make him desyre that which others enjoy, and to which he can- not attaine. Whence procee- deth the increasing of his want (of libertie) and con- sequently his paine.

The harshnesse and force of depriving (of libertie) may be easily knowne by its contrarie,

contrarie, this being infallible that the depriving of one thing shall be by so much evill as the possession of it shall be good. And libertie being the most precious Iewell of the soule, and the greatest perfection, which the vnbounded Author of this, hath engraffed in the reasonable creature; it is certaine that the depriving thereof shall be the most crosse and vnsufferable of all others. That libertie is that which guideth and directeth mans actions to diverse ends, without enforcing them and with pleasure, choofing, and commanding, experience teacheth this, in which the supreme work-master would distinguish man from other living creatures, whose end obtaineth

obtaineth by a naturall instinct, which leadeth them, as by a bridle, to the appetite and delight in it, and that it is so powerfull, and maketh man so absolute, that his vnderstanding having proposed the good, the perfect, the honest and the delectable, he may resolve with himselfe to love it or not to love it at all, sith that none but God may aske a reason of this so absolute commandement, Naturall Philosophie telleth it. Whence and from many other reasons, which I could bring, it is clearely perceived that there is not any thing in the world, to which the essentiall paine of Hell can more properly be compared, than to the depriving of libertie, seeing it bringeth

man to such extremitie, that he abhorreth himselfe, his being, his ranke, and his estate.

He knoweth well this truth which I write, who hath sometimes beene in prison, laded with chaines and with irons, subject to the rage of that terrible abode, cursing (though Noble and well borne) his being, his condition and Noblenesse, grieved to be that which he is, and wishing to be a great deale meaner. In midst of which despaire hee enviyeth the peaceable condition and tranquillity, of the Commons, and could wish to have beene borne of the most base dregs of the people. He curseth his actions and his studies, the points of honour,

honour which his parents taught him, the vnderstanding which he hath, thinking with himselfe, that if he were a privat man, he should not at all see himselfe in so miserable and so extreame a perplexitie, and that this would not be little enough for him, if despaire left him amongst the folke of that same sort and nature: but it goeth on refining and consuming him in the fire of impatience, in such sort, that it draweth him out of his reasonable being, and bringeth him to that of a brute beast, and to the most base and infinite kindes of them, that groaning for libertie, he enviyeth the bird that flieth, the Dog that barketh, the Pismire that travelleth, and desirereth

to

to be one of them. And the venome of this fierce beast stayeth not there, for tying harder the cords of a poore prisoner, it draweth him out of the ranke and file of living creatures, making him desire to be a tree, an image or a stone, bringing him to nothing, and making him bewaile that ever hee was borne in the world. By which it is clearely seene that the want of liberty making so unhappy a change in man, as to throw him headlong from the highest & most perfect of his inclination and appetite, to the basest and lowest, and from the image and likenesse of God, to nothing; this is the most strong and most rigorous paine that can be imagined, and

and that which truely doth better represent the essential paine of Hell.

To the accidentall paine doe correspond the innumerable afflictions and calamities, which follow the depriving of libertie, amongst which are the stinke of the prison, the disorderly frame of the buildings, the defamed companie, the continual and huge lewd voices, the diversitie of nations, the differing humors, the shame, the persecution, the disgrace, the mocquerie, the crueltie, the blowes, the tormentes, the poverty and the miseries without number, which are suffered in prison, of the which, and of other depriving of libertie the lively patterne of Hell is framed.

framed and composed.

As touching the executioners and officers, no man will deny but that all the earth is full of incarnat Divells, more obstinate and more accursed in their kinde than those of Hell, the most part of them being fallen, as *Lucifer* and his followers, from the Heaven of honour. I will say that for the deserving, and sinnes which they have committed, the Angell Saint *Michael*, who is the Justice, hath drawne them from the fellowship and dwelling of the good, and they seeing themselves beaten downe and dishonoured, have taken vpon them the office of Divels, to avenge themselves of the poore innocent soules, running day and

& night thorow the streets, markets and publike places of the Citie, smelling out and searching for people to lay them in prisor. And these are they who commonly are called Sergeants, who drag a poore man to prison with such rage and tyrannie, as these in the perpetuall Hell could not utter more. And if we be able to find any difference betweene them, it is this, that the Divells of Hell fly from the signe of the Crosse; but those of the prison love, reverence and adore that happy signe, in such sort, that hee who would deale well with them, and somewhat turne their rigour into a little pitie, it is necessarie that hee have alwayes the Crosse in his hands,

hands, for at what time hee
shall leave it, they will tor-
ment him tentimes more
than his sinne can deserve:
but they having met with
him, they say a *Pater noster*
for the soule which they
take, untill they come to
da nobis bodie, and they goe
not at all any further.

These Divells are those
who walke commonly
through the streetes, and
places of the Citie, seeking
for soules in the most secret
corners, the multitude and
trade of whom is so great,
that I doe ne^t thinke there
are more Legions of Divels
in Hell, than there be Ser-
geants in the Commonwealth.
Amongst them there
be some that goe on horse-
backe, who have charge to
travell

travell into the Countrey, unto places farre remote from the Citie, and to bring men into prison from places most solitarie and quiet.

These, for that they being of a more haughtie nature than the others, we may call Orientalls from the Region of fire, and these are called Archers or Messengers, the Legion or companie of whom hath for their Chieftaine or Capuaine a great Divell whom they call Provest.

There are other Divels in this Hell, the inferiors of the aforenommed, who goe ordinarily by tens or twenties in a companie, disguised and masked, to spie if they can catch one poore soule by treacherie, they are so cowardly,

cowardly so effeminate and dastardly, that they meete sometimes to the number of fortie and all to take one man, and yet they dare not adventure to take him their selves alone, without the assistance and aide of a Divell with a long gown, who vsually accompanieth them. They goe alwayes attier'd, torne and naked, and this is the lowest and most infinite Legion of all as the Hob-goblins vnder ground, whom the people have beene accustomed to call Apparitors.

Every Legion of these Spanish apparitors what sort Divells have an infinite number of halfe-divells of people, who goe disguised and covered through the Citie, taking notice of all that is

C done

done there, with great subtiltie and craft. They take and change every day a thousand formes and shapes, shewing themselves in every companie in a severall manner ; at one occasion going like countrey-men, in another like strangers, by & by of one profession, and by and by of another. These are they who with great sleight and subtiltie discover the price, after the same manner as the lying dogs doe the partridges, bringing the aforesaid Divels to the proper place of the soule, which they would take, and pointing it out as with the finger : and these we call Spies, and amongst them they are called Recorders.

There be other Divels,
who

who are esteemed more noble and more courteous, whose office is to repeale penalties, commissions, requests, to baile a soule, and to take the burthen on themselves, answering for it every time that the Judge asketh for it. And though it be in their keeping, they give it alwayes time and place to solicite its owne affaires, to visite its Judges, and to pleade its cause, vsing with it some pitie and friendship. Finally they have a nature mingled with goodness and malice, and they are betweene Divels and Angels, whom by reason of the familiaritie which they have with man, wee may call them Airie Divells; and these the com-

mon people call doore-
keepers.

All these aforesaid divels, &
others whom I leave to men-
tion for avoiding prolixitie,
are foundin the world, every
one of whom goeth severall
waies, leading soules into the
Hell of prison, & all of them,
after the manner of evil spirits
are divided into divers Le-
gions and troopes. Yet not-
withstanding they torment
not the soules because they
enter not into Hell them-
selves, onely they deliver
them to *Lucifers* Lievetenant
the Iayler, & returne inconti-
nent vnto their walke; for to
give up their account to their
Capraine, of the temptations
which they have practized
that day, and of the number
of soules which they have car-
ried that day to prison, every

one

one of them reckoning up the inventions & wiles which he hath practized in his hellish Office. There be also other divells which never go out of the prisō, nor have any other imployment, but to torment the poore soules which enter in thither. And those are so tyrannous, so cruel & so wicked, that they satisfie not their enraged hunger but by sucking the bloud, & the life of the poore captive that falleth among their hands: albeit they suffer him to breath so long; while they have emptied his purse. And these be the under porters & servants of the Layler, who, as a President of that dreadfull dwelling, receives the prisoner from the hands of the Sergeant and writes in his booke the day of his

entring, his accusation, his name and the name of that Divell that hath taken him.

These shut-up Divells have no power nor authoritie to torment a soule which the others do bring in, nor these others to take them, but by the command of Iustice declared by some honourable Officer, who with reason and truth by a signed writing chargeth these uncleane spirits to take such a soule.

As for the rest it may well be proved that every Sergeant hath power to leade a man to prisone, even so as every Divell may beare a soule to Hell, seeing that there ordinarily entreth thither an infinite number of prisoners, and every one imprisoned by his severall

Judge:

Judge: some answer before a Judge with a long gown, others before one with a short gown, without reckoning, many other officers of Justice, who as good Angels have authoritie and power to exercise it, who have their appointed and pratical Divels, who execute their commandment and will.

Astouching the diversitie of the lodgings, and places of their abode, the curious shall see many differing in the prison, every one fitted for the prisoners delight. For hee who is not criminall, and who is Noble is usually lodged in the lightf somest chambers and neatest contrived: but understand that the Noblenesse of a prison consisteth in a good purse. Those

C 4 that

that be of a meaner qualitie & deserving are fitted in certain darke & blackchambers, where smoke and cinders continually bearesway.

The prison hath yet this property of Hel, to take in all sort of sinners & criminals, being usually peopled, and full of Theeves, Russians, Cut-purses, Panders, Whoores, Murtherers, Perjured men, Bankrupts, Cheaters, Usurers, & Sorcerers, in as great varietie as the living creatures that entered into Noahs Arke, so that entry is not denied nor the gate shut against any.

Of this remardeable variety the confused multitude of a prison is composed with a thousand other circumstances which accompanie it, which because it is altogether disorderly

derly & without bounds I shall not be able to reduce it to one terme or name, nor to give it a definition which Universally comprehendeth all the miseries of this dreadfull dwelling, if the curious Reader will not be contented with the Analogie and proportion which it hath with the perpetuall Hell. The which being supposed as a thing most proper to a prison, we shall be able to describe it by its properties & by experience, saying, that a prison is no other thing but a land of calamities, a dwelling of darkenes, a habitation of miserie or an eternall horrour inhabited without any kind of order. It is a confused Chaos without any distinction, it is a bottomles pit of violence which

hath nothing that is in its own center, it is a tower of Babylon where all speake and none heare, it is a medley against nature, in which is seene the peace and agreement of two contraries, mingling the Noble with the infamous, the rich with the poore, the civill with the criminall, the finner with the just, it is a communaltie with agreement; one whole by accident, a composition without parts, a Religion without orders or Lawes, and a body without a head. The prison is the grave of Noblenesse, the banishment of courtesie, the poyson of honour, the center of infamie, the quimesence of disparagement; the hell of goodwits, the snare

of

of pretences, the paradise of
couzenage, the martyrdome
of innocence, the cloude of
truth, the treasure of despaire
the fining-pot of friendship,
the wakener of rage, the
baite of impatience, the mine
of treasons, a den of Foxes,
the refuge of vengeance: the
punishment of force, and
the headsman of life. There
he that yesterday was great,
to day is meane; hee that
was happy in the City, now
starveth there; he that was
richly clad, is starke naked,
he that commanded, obey-
eth; he that had his court
full of caroches and rich
faddles, findeth not now one
more to vifite him. There
civilitie is turned into inso-
lence, courage to subtilitie,
shamelesse oufacing into
virtue,

virtue, blasphemie into valour, flattery into eloquence
lyes to truth, silence to noife
modestie to boldnesse,
knowledge to ignorance,
and order to confusion: And
to end the miseries of that
unluckie place: I conclude in-
saying that it is a forrest full
of wilde beasts, in which
the one teareth the other,
eating his heart and drinking
his bloud, so that no scruple
of conscience, feare of God,
suspition of love, compassion
or other respect what soever
which can have any shadow
of virtue or of goodness
is able to hinder them.
There one weepeth and an-
other singeth, one prayeth
and another blasphemeth,
one sleepeth, another wal-
keth, one goeth out, another
commeth

commeth in, one is condemned, another absolved, one payeth, another demandeth, and finally one shall hardly finde two of one exercise and will. One will be eating in a corner, another will pisſe behind him: and in the middle of them another shall pull off his shirt and strip himselfe stark naked. Every one is employed in his particular exercise, they not having any other houre or time appointed for that save their will, which being disordered, free in its actions, produceeth them without any let or shame. In that which concerneth the sustenance of life, there is no order kept there among them, because that hunger is their appetite, their time of meales.

meales alwayes, their table
the bare board, their sawce
the nastiness and filthy
stinke, and their musicke
sneesing and belchings. The
hangings of their chambers
are all mourning, with some
borders of spiders-cloth
(cobwebs), their seates the
ground or some stone grea-
fed with two inches of fat
Bacon. The Dishes where
they eate are alwayes en-
emies to cleanliness, to serve
for a pot-lid and other vses
more base, and for spoones
they are served with five fin-
gers spotted like Iasper, and
having their nailes of a huge
length. As for their drinke,
the industrie of man teach-
eth them to make a pit in
the top of their Hat, and to
drinke in it more greaser than
wine.

wine. And if peradventure there be found among them a pot or kettle, it shall be, according to the order and custome of the prison, batter'd without a handle, nor without vernish, and hath past the first yeaire of apprenticeship, and hath beene vsed in the most base offices, servyng for a pisse-pot, for a Flagon, for a vineger bottle, for an oile-pot and a bafon. As for napkins, they take their skirts, or the outside of their breeches, and for a table-cloth the wrongside of a poore old cloake, threed. bare and fuller of Beasts than that linnen cloth which S. Peter saw in *Damascus*. In their garments they keepe a great uniformitie, going all of them clothed after the manner

manner of Lent, and with
S. *Austins* habite, but so
tatter'd and pucker'd, and
so fitted to the passions and
necessities of their bodics,
so that without breaking
their cod-piece point they
want not a perpetuall loose-
nesse to satisfie their flux
of the belly. They live
Apostollically, without scrip
without staffe and without
shooes, having nothing su-
perfluous nor double: con-
trariwise there is so great
simplicitie that they cover
all their body with one on-
ly shirt, whereof many times
they have no more save the
sleeves, and they never leave
it off till it can go alone of its
owne accord. If *Momus*
should come into the prison
he could finde nothing to
reprove.

reprove them for, because
one may see them to the
very intralls. The combe,
tooth-pickers, brush, hand-
kerchiefe, looking-glasse,
sope-balls are banisht from
this place: of which pover-
tie groweth so great an a-
bundance that in their head,
beard, stomack & flancke a
camell might be hidden. We
cannot say that there is any
kinde of vices in the prison,
because that idlenesse the
mother of them hath no
entrie there, because they are
allcarefull and watchfull to
search for that which is ne-
cessarie for life: and their o-
verplus time they spend in
exercising themselves on di-
verse instruments of Musick
having the itch for the Mis-
tresse of that vertue.

They

They have also their appointed houres for the military Art, in the which they fight with their bodily enemies, whence they retire evermore with the victorie, bearing continually for triumph & trophees the bloud on their nailes. They live in Evangelicall hope never troubling themselves with the care of that which they should eate or drinke to morrow. Their ordinarie comfort is the faith and hope which they have to come out of prison one day, and put an end to their miseries. With this comfort they live, ever dying, putting cataracts and deceiveable imaginacions before the eyes of their reason. And if by chance the time of their imprisonment endeth,

endeth, and Justice giveth assent that some one of them goe forth, then the Divell is so carefull and so watchfull troubling and quelling his libertie, that it seemeth to him there are no gates through which hee can get out. One withholds him asking a debt thirtie yeares old, another the succession of one of his grandfathers, and another sheweth a band more ancient than the de-lage. And when his diligence and meanes have delivered him from his enemies without, these within doores begin to thunder out another song, for one demandeth of him five shillings which he lent him eleven months ago, another that should pay for a pot which he

he brake to him, another draweth forth a bill of reckoning, asking him for ten eggs and a fallet which he paid for him. This man demandeth that he should pay him the good-morrow's which he hath given him, another the good nights, one askes his Cap, another his Doublet, another his Shooes and all lay hold upon him. And when he escapeth this importunate swarm of Bees, these tunes begin to deafe his eares ; the Layler demands of him the rights of the prison, his entrance, his going forth, and the time that he hath tarried there, for his sleeping, his talking, his eating, his sneesing and his coughing, and all the time that he hath lived with in

in there, making morescores
in his booke than an Astro-
loger on the erecting of an
Horoscope. And when he
hath given him that which
he demands of him without
reason, he askes his gloves,
his Layle fees, his slippers,
his old shooes and a coife
for the maide-servant. The
Dog askes him to pay for
his watching and barking
that he hath kept for him
while he slept, the Cat for
the paines she hath taken to
cleare his chamber from
Mice and Rats, one pulls
him on this side and another
on that, and all catch hold
of him like briers, while they
have left him dry, pluckt
bare, throng'd and as naked as
his mother bare him.

This in briefe termes, is
the

the miserable practise of this
living parterne of Hell, with
all its circumstances, in eve-
ry one of which there is
matter enough to make a
long and profound discourse
That the Reader may be
thinke himselfe hereof, that
being affrighted at the hard-
nesse thereof, he may avoide
the dangerous inconveni-
ences which are presented
every day to a man as long
as he is at libertie: for if he
fall once into the Divels
hands, and be forced to passe
through the wicket of Hell,
though his cause were his
protector, he should waite
for S. Michael; and if Justice
were his protector, he should
ever remaine burnt with the
marke of Hell, into which
who so once entereth, hee
leaveth

leaueth the best thing that he
hath amongst *Pluto's* hands.
And albeit that hee enter
there fuller and richer than
the Queene of *Saba* when she
came to see King *Salomon*,
he shall come forth more
lanke, more drie and more
feeble than the seven
kine that *Pbarao* saw
in his dreames.

(* *)

C H A P. II.



CHAP. II.

Of a pleasant discourse which
the Author had in
Prison with a famous
Theefe.

I O the end that none be deceived with this proverbe which most men hold for a *Maxime*, when they say, That all noveltie is well pleasing; because that albeit Logicke should not condemn this proposition as false, experience would discover its deceit: for I doe not thinke that there

there is any one in the world
that hath found the prison
pleasant, even at the first
time that he entred therein.
I may say of my selfe, that
when I was there, though
it was new to me I found
not any thing that I liked;
on the contrarie, the plea-
sure which novelties bring
with them was turned into
notible admiration and ex-
treame paine, seeing that
which willingly I would not
have seene, and talking of
men that which leaſt pleased me.
when I spent the first dayes even
as all those, who enter into
cause that place have beeene ac-
customed to passe them,
which is to consider the
lodgings, to be vexed at the
companie, and to ſhun the
familiar conuerſing with the
there D prisoners.

prisoners. And I might have
past all the time of my im-
prisonment in such like em-
ployment, if it had bin in
my power to do it, because
that the companie invited
me not to acquaint my selfe.
But the necessitie being ac-
companied with exceeding
great curiositie which pris-
oners have, when any one
entereth newly into prison,
tied me to frame my selfe to
the usuall fashion of these
people, from whom I had a
sufficient report of the sub-
iects and qualities of that
habitation, without other
paines-taking than to give
them the hearing, because
that by it a discrete man
shall know moe sins in four
dayes than a Confessor in a
hundredth yeares. In the con-
clusion

trusion with a faire shew and some pieces that I had in my purse I purchased the good will of all the rable, in such sort, that there was not any man of what ranke & degree who did not esteem much of me, & participated not with me the most inward of his conscience. But the continual compagnie of this tedious conversation troubled me, in such sort that I was not mine owne, nor had I the libertie to spend one quarter of an houre by my selfe alone. So I stayed by a thousand meanes to ridde my selfe from the head-strong importunitie of those undisceret people, but it was not possible for me to free my selfe, without taking the office that I had

got over them. Wherefore
I was desirous to trie, it is
this martyrdome, seeing I
deserved no such thing, I
could finde some pleasure to
divert my minde and enter-
taine them. So continuing
my no lesse accustomed than
troublsome occupation, sit-
ting one day upon a bench
which was in the Chappell
of the prison, in the com-
panic of three or four of
these gallants, hearing some
difficulties, whereof they
were come to consult with
me upon the ten Com-
mandements, I heard the
Echo of a sorrowfull voyce,
which called me pitifullly.
All the standers by were a-
mazed; one of them ranne
to be informed of this un-
looked-for newes, but the

speedy

speedy hast of him, which
sought for me, pretyned
the qualite of him who was
gone out to know the newes;
for I carssly had we heard the
voynce, when after it, entered
at the doore one of my re-
ligious folliwets. Chid in
great steech amoung those
people who were none but
the holiest with his colour
changed, his vifage bierhed
with teares, without a Hat,
his armes crossed, i fighing
and beseeching with great
humilitie the companye that
they wold let him be alone
with me, amplifying his re-
quest by the softnesse of
the, as the principal partie
of mishap. They depar-
ted the place, and he seeing
him selfe alone, and with
freedome to discouer his

D 3 thoughts.

thoughts to me, without any other preface, preamble, advertisement or courtesie, he said to me.

Sir, to day is my feast day, and they have made me a gift of a clarke of a harbour, with a Cardinalls Hat: what remedie shall I be able to finde for so great a mischiefe. Verily this darke speech of his words, together with the manner of telling it, helde mee somewhat in doubt, because I knew not how to comitement upon so vncouth a language followed with so many fighes and groanes. Never thelesse making a little stay at these words and I already guessing that which it might be, I beleaved that he had got this hat at some pot of wine, and

and that out of the abundance thereof this noble dignitie had climed up to the head. So smiling I said to him: My friend, the Post that hath brought you this newes, is he of a douzen or of twentie? It is not of twelue, nor offoure, unhappy man that I am! answered he; for I am not drunke, nor ever was I in all my lifetime, and would to God that all the world were so retired in this action as I am: but as the Proverbe saith, some have the name, the others have the effect. And you doe not well to make a poore unhappy wretch that askes your counsell in his extreme affliction. His answer to the purpose redoubled my astonishment, and not being able

to hit at that which this
might meane, I said to him
somewhat in anger; Make
an end then to relate to me
the cause of your paine, and
hold me no more in doubt
with your darke speeches
or ridles. Now I know, Sir,
said he, that yee have not
studied Martiall tearmes,
nor you vnderstand not as
yet Galunatias his stile, so it
will be hard for you to vnder-
stand the comming to-
gether of two solide bodies
with the perspective of red
flowers in a white field.
From this second answer I
fully resolved that hee was
not drunke, but foolish, and
as to such a one, I agreed
with him to all that he said,
although I vnderstood him
never a whit. And taking the

subject

subject to reason with him upon the same reasons, I asked him, who made him a Cardinall and why? To which he answered me thus. You should understand that some officers of the three and of the five of Tops & These Tango upon the Seventh and the Goe met me one Sunday at midnight and finding me with the *As de bastons* the lot would that they should run a hazard; and I remained with the money. They were deceived, and desiring to revenge their wrong, they went to Scipion, declariting an Universall head which they had scene in my hands, upon which they made long informations by the Signers *esse & quiescere*: and at the end of a rigorous examination

nation which they had of me, they found me not good enough to be Pope; they left me the office of a Cardinall. You ought to account your selfe happy, I answered him, having so great a dignitie, seeing that few obtaine it, and these with great paines and travell. I would quite it, withall my heart, saith he, and that without pension, if any one would receive it for me; and I would moreover binde my selfe to him to pay for the scales, because to speake the truth, it is a charge too heavy for me, and a lice that gives it, hath not any good reputation among the people, nor many friends in the Citty; and this is the cause that I make no great account of it.

And doe not thinke that in saying, that I will no wayes accept of it, I can helpe my selfe of this paine: for it is not in my power, nor in theirs who receive the like charges to be able to refuse them, sithence dignities are bestowed by deservings, and albeit that men refuse them, they are made to take them by force, that no man may refuse them nor make resistance by too great humilitie, they binde it upon him as if he were a foole. Truly my friend, said I then to him, you ought to account your selfe happy and very fortunate, for such an election; this being supposed that it is made for deserving, and not for favour. Very fortunate, saith hee, assuredly I am.

am, howbeit am vnworthy sinner, but nowise happy, for if I were, I should not be very fortunate. With this answer I began to see clearly, that he was neither foolish nor drunke: but that dissembling hee covered his words of this his chatting, and resolute to leave him with his

— I rise speaking to him some harsh words, to which hee answered with great humilitie, saying, Sir I beseech you to stay your choler a little: for it is not without a mysterie, that I have spokē to you in a riddle, and beleeve me that in this I have had no other intention, but to hide my mishaps from some — who usually watch harkning after the life of another, to report

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one
report them to their copse-
mates. But now seeing that
I can utter it to you without
feare I will explaine my
selfe, being well assured that
a man of so good a wit as
you are, will not be offended
to heare my weakenesse, and
will not deny me your good
counsell which out of your
charitie I promise to my
selfe. So know that Cardi-
nall is, that which to day at
noone one hit mee over the
shoulders: The Clarke of
harbour hee that receiveth
such as are condemaned to the
Gallies: those of three, are
some of our companie, are
some that watch the streeete,
when any theft is commit-
ted, and these haue the third
part: Those of Five are
some honorable persons, or

at least held for such by the common people, who hid and keepe the theft in their house, and for that the fifth part is given to them. Now you shall know that by misliking I being one night in a list that was made, the booty was so little, that there was not whereof to make neither fourth nor fifth, and I being the man that put himselfe in greatest danger I was willing to goe away with all, promising to redresse the bygone fault in another more gainefull occasion. Those of Seven, and Goe, I will tell my companions found not this satisfaction to the purpose, which I gave them, because that absolutely they would have their share. Seeing that it was alto

ther

say ther impossible, for that I
hid had already eaten it, turned
thei the processe to a quarrell,
fifth and laying hold on a baton
Now which is the *As* that you have
mis beated, I gave one of them a
sound blow over the head,
the who seeing himselfe woun-
ded, and his companions
cheated, went to S. Scipion
who is the Major, and accu-
sed mee that I was a theife at
Crocker, which is an instru-
ment wherewith we open all
manner of doores, and fol-
lowing the accusation they
made me be laid up in pri-
son. The Lords of the
Court whom we call *Le quin-
taine*, condemned mee
to i goe gith the accustomed
rounds about the streets, and
afewwards to serve his Ma-
jesties in the Gallies of
Marseilles.

no harm
done
to me

To be
whipt at
the Carrs
taile.

Burad on
the shoul-
ders.

Marfeilles. Which executi-
on should be madethis same
day, at noone; I tremble be-
cause ten a clocke is strucke
already. If ye have any reme-
dy to give me, ye will doe a
great worke of mercy, be-
cause I feare that the Hang-
man having stript mee, and
finding five markes about mee
which were unjustly given
me, doubtlesse he will make
mee take a shorter journey.
The wretch had proceeded
thus far with the explaining
of darke speechs, ere ever I
could break off his discourse;
so great was theastonishment
which this entangled meta-
phors left me in, & ending his
story with a deep sigh, which
came from his very soul, he
fell halfe dead betwene my
armes. He being come to
himselfe

himselfe againe, I began to comfort him the best I possibly could, counselling, for the last remedie toappeale to the Count, hoping alwayes for more mercie, from the highest seate of justice, than from the inferior Judges. Scarcely had I ended my words but three or foure of his companions, dying for laughter enter'd at the Chapell doore, saying to him that the newes which they had tolde him were false, and those lashes were imaginary, that it was a tricke of his enemies maliciously invented to trouble and vexe him. With this newes the poore wretch came againe so suddenly to his first estate, that save there remained some remembrance of

of his first taking it to heart,
he cut moe than five and
twenty capers in the ayre,
with a thoufand turnings of
good liking, and his compa-
nions began to play upon
him, in which he paid them
home their change, with so
wittie answers, that hee left
me a great desire, to keepe
him with me all alone, and
at leisure to know at length
his vocation and office, and
the clearing of some obscure
words which he usually min-
gled in his discourse, so I in-
treated him, but he knowing
that I had such a desire, in
requitall of the patience with
which I had heard him, and
of the good counsell, which
I had given him in his neede,
he promist to give me a good
account of his life, of his

parents

parents life, and the changeable successes which happened to him in his trade; with all particulars which could be learned amongst those of his office, & having appointed me a place at two in the afternoon; we went to dinner.

At ^{the} ~~the~~ dinner

was a boog ship
aw. god of the y
is not was (believe
ed of Huldsell its
otter, booggs was; in
sinfull adi **Chap. LEE.**
daw boogship had I dald
etis for a boog a
to some people
banot I, booggs had seen
daw em for boog and had
ot has conciencie
modius florals said George
grindell



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Chap. III. To shew

To wher the Theefe refuteth
the Noblesse and Excel-
lencie of Theft.

He good Andrew (for so hee was called) was not at all slothfull to be at the place appointed, nor to declare to me the Historie which I had requested with so great a desire: for halfe an houre before that, which wee had appointed, I found that hee waited for me with extreame impatience and so great, that almost without saluting

safting me, hee began to relate this Historie, saying. Know, Sir, that if from the time of your birth ye should have gone searching through all the Universities of the world for some one, who with more ground, experience & learning then I could informe you of that which yee desire to know, it were impossible to finde him: seeing that in this which toucheth (and let this be spoken without vanitie) the understanding of the riddles of *Mercurie Trismegistus*, and other darke Philosophers, and to be, as they say, of the right haire and feathers, I will not yeelde it to any man in the world. With this and other secrets reserved to my own onely discretion I have found

out

out the Philosophers stone
and the true *Elixar* of life,
with which I turne poysone
into medicine, the coarse
cloth into cloth of gold,
and hunger into fulnesse and
satietie more than sufficient,
without putting any thing to
it of my goods, save the
turning of a hand. I doe not
deale as a thousand other ig-
norant people of our daies,
who being blinded by the
gainfull end which the
practise of the great Philo-
sophers stone promiseth
them doe adventure rashly
to spend all to finde nothing,
& to vndoë a hundred thou-
sand essences to finde one
fifth both vncertaine and
false, whose excesse and cu-
riositie have none other end
but infamie, miserie and po-
vertie,

vertie, and finally a shamefull death: for as much as those who have consum'd their owne goods and the goods of their friends, to search for that which they have not found, utter their rage with strokes of hammers upon the seven mettals, which are the cause of their overthrow. And which is worse, with all the tryalls and vnhappy ends of Alcumists, there is not any man to whom curiositie will not awaken the appetite, and provoke the will every time that he heareth any man talke of this arte. Mine is not of this kinde, and therefore lesse subject to the fancies and idle imaginations of *Gebor Arnant, Raymond Lully* and other great Advancers

of

of the arte, whose knowledge consisteth in not to be understood; it is easie, plaine and without any mixture. Neverthelesse he who he will that shall exercise it, is necessarie that bee be wise, prudent and well advised, because that wanting or failing in one whatsoeuer it be of these things, a man shall easily lose in an instant all that he hath gained in all his life. This noble art also hath not *Aristotles* principles, because that as well he as all others that follow him, imagined that nothing could be made of nothing; this being true that in this our Art, all things are made of nothing; and if we may attribute any principle of them which he propoundeth in

in his Physicks; it is the pri-
vation only, seeing that from
it alone we come to the pos-
session of infinite wealth. As
for our tools, I confess there
are some, forasmuch as there
is no trade that can be with-
out them, but nevertheless
they are so easie & so cheape,
that we well nigh make them
ourselves; after they are
made, they last time out of
mind. The ground then
to busie one of our trade, is
only the good courage and
sound disposition of his body
and limmes, and with this
alone a man becommeth his
crafts-master, without any
other ornament. — And doth
not think that this Art, having
so pōore a beginning as no-
thing, is shameful or infamous,
for it is the most noble, the

absolute and the most priviledged of all those that are in the world, so farre forth that acknowledgeth nor respecteth neither King nor knave, nor careth hit for all the Monarchs of the earth, nor for the Ecclesiastike power, nor for the Secular: but rather all pay tribute and travels for him. Its fields are fruitfull in drie grounds, it gathers the fruit without sowing, it hath no traffique with any, and demands of all, it lendeth to no body, and all are indebted to it, its harvests grow without raine, and there is not any thing whereof it taketh not the tithes. There commeth not dany fleete from the *Indies*, nor great shipp from the *Levant*, wher-

of

of it not make shew to be partner, there is not a *Guine Marchant*, that is not its debtor, and finally, it catcheth up all. And which ought to be most valued in this pretious Art, is the great ease with which it is exercised, in which it exceeds all other Arts, that are till these our times found out in the world, the end of which is contrary to that of this, because that is perfected in the doing, this in undoing, and to undoe being more easie than to doe (as the Philosopher saith) doubtlesse it is but that our Art is easier than all others whose end is obtained with great paines, travells and difficulties.

Honest *Andrew* had proceeded further in the praises

E 2 and

and excellencie of his trade, if I had not broke him of with an extreame impatience, the titles of honour and noblenesse which hee gave it seeming to me altogether improper, as well for that it is of it selfe infamous, as for the innumerable dangers which usually happen to them, who undertake such like traffiques: wherefore I said to him; I do not know, *Andrew*, how nor by what reason you your selfe reckon upto me these Arts so noble, so easie and so profitable, seeing that you have related to me the perilous extremities in which you have beene, which your povertie and calamity assure me to be of little profit & of great misery which is therein, that makes me

to marvel very much at your
persevering in your unhappy
trade, ere you were made
wise by the experiences past.
You have reason (heanswe-
red) and I confesse that
many hazards and disgraces
light upon vs, but one Ox
eateth more than a hundred
Larks; I will say that one
good encounter shouldest
out many disgraces, which
have not in so great number
as you thinke, and though
they were, it is not possible
for vs to give over this trade
but by death, because this
Art hath I cannot tell what
with it, that it is like one sick
of the Dropsie, who the
more he drinks the more he
thirsts, and of one only a^ct
thare becommeth a habite,
qui difficile removetur a

subjecto, which is hardly removed from the subject. And I know wel that you will like my doctrine well, being so learned a man as you are, seeing they are accustomed to dispute among the Philosophers if this maxime of Aristotle (who saith *Expluribus actibus generatur habitus*, of many actions is begot a habit) be Universally true. And some say that of one only action a habit may be bred, which should be understood of morall actions, and those of worser sort: I will affirme that to breede a continual custome in finning, one only action is sufficient: but to doe well, there is need of many. The reason is cleare, for that the will of man being disposed to sinne, because

because it is called *fomes peccati*, the fewell of sinne, and for the miseries drawen upon it in its conception, one action alone leaveth in it a certaine inward disposition with which it becommeth easie, and disposed to like actions; but the desire being so marred, corrupt and ill disposed to receive vertue, there needeth not only one vertuous action, but many, if any disposition or custome of doing well should remaine after it. By which you may judge that albeit a thousand disgraees fall upon us it were almost impossible for us to forfake our trade, nor change our life, having already turned it into a nature, and if this should be done, it should be needfull to make the

world a new againe, more or
lesse all wooll is haire, we
are all of us of one brothers
hood, no man is content with
his state, he that hath most
desireth more, that which
costeth little agreeth best
with us, and all (as the Pro-
verbe goeth) like well to iſſe
But mishap be to that in-
fortunat man who payeth for
all; for as the Proverb saith,
the Gallowes are for all
such, we rubbe all men and
for those iſſinnes some are
hangid, others are rich.
Happy are they who robbe
Hippocrates-like, I will
speake as the Phyſitians;
whose faults the earth cover-
reth, so that no man is able
to accuse them, nor aske re-
ſtitution of his life, and of the
money which they have
blowen publickly,

publickly rob'd and in the view of all the world. And though some of these be spirituall men, others temporall, notwithstanding all meete in the same way, and shoothe at one marke: for there be also horseleeches which sucke the world sweetly, and wring their necke, with a sad dumpish countenance, and a faire shew colour their ambitious designes with godly words. And for them, it is said in the Proverbe, the Divell is behinde the Crosse. There are others also, who though they wring not the necke, nor speake so much of God, apply neverthelesse the jurisdiction of their offices in favour of him that giveth them most; who being lap't

in long wide gownes making
them to bee respected there is
not a man that dare to give
the a word, nor shew by any
signe the evil satisfaction that
they have by them: but the
wretched person that neither
hath God in his mouth, nor
barke wherwith to hide him-
selfe, if he be not very wise &
prudent all the persecutions
of the world hang about him
at once, all men spit in his
face, and he is the marke of all
the abuses in the world: wher-
fore blame not our Art be-
fore you understand it; for
you should so offend all the
world & perhaps your selfe,
sith no man liveth without
fault. How much more if you
knew what sweetnesse there is
to gather the fruit where one
hath not planted, and to find
the

the in gathering in his garner
& in his cellar, himself having
neither fielde nor vineyard,
you would even licke your
fingers at it. Is this a smal mat-
ter I pray you, that a man ri-
seth in the morning not ha-
ving penny nor farthing, nor
knowing yet whence to have
it for to nourish his family,
and yet ere night he is worth
ahundred crownes, & know-
eth not whence they came?
Is this a small matter ingrea-
test sloth and necessarie to
finde apparell cut and fashon
without paying either for
stuffe or making? Is there
any such Noblenesse in the
world, as to be a Gentleman
without rents, and to have o-
ther mens goods so his own,
as that hee may dispose of
them at his will, without
costing

costing him any more but to take them? Doe you thinke it a small matter to be a Marchant without a stocke, to gaine two hundredth for nothing, without crossing the seas, going to faire or market, not caring if the Marchant turme banque-rupt, if the yeare be barren or plentiful, if wares be deare or cheape? And if ye will take our trade by way of reputation or credit, doth it seeme a small thing to you, to finde one who will insure us our life, whatsoever wee doe, and to have at our becke some Judges, who save us from the lash from the Gallies, from torture & from the Gallowes only with a single & wel-assured promise to satisfie them with the gaine of our next theft?

theft? And that they do this not only for us, but for our friends, kindred and acquaintance? Abuse not your selfe, and acknowledge that there is no life more assured in this world than ours, for instead of one displeasure that wee have, there are infinite pleasures and contentments to be enjoyed. And ~~so thus~~ much for my profession and trade.

MONSIEUR. * * *

MONSIEUR. I do dñe of a nobell man that I haue sent me by his selfe to you, to be his witt.

CHAP. III.



C H A P. I I I I .

*To him the Thiefe relateth the
life and death of his Parents
and the first disgrace that
befell him.*

AS for my race, you
shall know that I
am a man borne of
a woman, in a town
of this world, whose name
I lost in a sicknesse which I
had in the yeare sixe hun-
dred and foure. My, fa-
ther was called Peter and
my mother *Hope*, people,
though meane, honorable
and vertuous, of good re-
putation and praiſe-worthy
manners. And as for the
good

goods of fortune, they were not so great, that they were able to give bribes, nor marry Orphans out of their meanes, nor so meane, that they obliged themselves to aske almes, nor to subiect themselves to any man, but they were people that knew how to live, and that had bread to eate, and clothes to put on. In all the course of their life there was nothing found that they could be reproched for, nor whereof they could be reproved, because they heeded no other thing (particularly my mother) but to keepe their honour and the good esteeme which they had gained, for which and for the freedoome and faire conditions of their proceedings.

ceedings and conversation, all the world honored and loved them. But as virtue is ordinarily envied, and honest people persecuted, there was no want of malicious and wicked people, who by false and rash calumnies darkned the brightness and glistering of their good works & the cleanness of their life. They were accused (I say) to have robbed a Church, to have spoiled the Vestrie with the ornaments and chalices, and which is worse, to have cut off S. Bartholomew's hand, who was upon an Altar, which they said was of silver. An accusation as malicious as false, especially, for my mothers part, whose devotion towards the Saints was

was so great, that when she went to Church, if my father had not pulled her out by the haire, for the Sexton had not shut the doore against her, there was no means to make her come out of the Church, although she had beeene three dayes without meat, and her devotion was so knowne to all the people, that she never came forth to the streete, but a thousand folke praied her to say some *Ave Maria* for women with child, sicke and other afflicted persons, having all of them great faith in her prayers. But as there are traitors enough to condemn a just man; and in this age innocency serveth to no purpose, if it be not favoured, for so much as the

the Lawes goe as it pleaseth
Kings, it came to passe that
notwithstanding the re-
proaches which they gave in
against the witnesses, more
than sufficient to refute the
malice of the accusers,
and to manifest the inno-
cence of the accused, they
condemned them to die, and
together with them a bro-
ther of mine, and my mo-
thers Nephew. Verily the
case was strange and scanda-
lous, though false, and
their death unjust: but what-
soever the caufe I doe not
envie them the profit, which
let them eat with their
bread, they shall not goe
to *Rome* for penance, for
there is a God in the world
that seeth all things, and
seeing he punisheth that

he

he will not suffice one haire of
the just to perish, it belongs
to him to avenge the wrong
done to his servants, for so
I may call them, yea even
Martyrs, sith they constant-
ly, suffered death for the
love of God, they being ac-
cused of faults which they
had not committed. A
tricke, finally that they be-
ing poore, they were con-
strained to pay with their
life, that which they were
not able with their goods. I
only may praise my selfe
that I found some mercie
with the Judges, in confide-
ration of my young yeares,
and of the small experience
that I had ; yet the favour
they shewed me, was a grace
with sinne : because Justice
left me my life, with con-
dition

dition that I shuld be the executioner of these Martyres. I was very unwilling and did all I could, not to commit so execrable a crime as that is, to take away their lives that had given me mine: but it was impossible to excuse me, but by losing my life with them. Wherefore I considering that a mother wou lddoe that, which I refused, and of the other side the perswasion of my friends who with a great charge upon my conscience, counselled me to doe it, that so the whole kindred of my parents should not be lost, and that there should remaine some one in the world who might pray for them; I put on a resolution to doe that which for any other respect I would

would never have done. But this is my comfort, which is not a little one to me, that my father gave me his blessing at the hour of his death forgiving me all that I could have committed in this world, against the respect and reverence, which I owed him, giving me also some wholesome counsels, and recommending to me vertue and the feare of God, above all that I should ever strive to be like my parents and that I should shew my selfe such a one as those of whom I was descended. With these reasons and some others I remained greatly comforted, and resolved to end my prison with their life. I was left an Orphan, young, alone, or ill accompanied, and

and without counsell, without knowing what side to turne me to, for to maintaine that life which these gentlemen had left me, because that the cockering and good cheere in which my mother had bred me, had beene the especiall cause of my undoing, shew suffering me to live idly and lazily.

Neverthelesse I seeing that the memorie of the good past brought me no profit, and that if I shoulde live and eate bread it ought to be with the sweate of my browes, I determined to looke out for a master whom I might serve, or some handie-crafts-man with whom I might learne some trade, which was all in vaine, because

cause that the accident of
my parents being in fresh
memorie, and their infamie
yet late, I found not one
that would receive me into
his house, nay not so much
as to be a groome of his
stable: wherefore I was for-
ced to leave the countrey,
and to goe try my fortunes
in a strange countrey. What
countrey is that (I asked him
then) in which your parents
dwelt, because if I be not de-
ceived in the discourse of
your relation, you have
changed its right name as
also its surname, and your
owne? Command me not,
I beseech you, answered he,
to breake a solemne oath
which we of our profession
have made amongst our
selves, which is never to re-
veale

yeale to any man or our
country, nor our parents
name, this being supposed
that it availeth little to the
truth of my history to know
it, and though it seemeth to
you that it is no mysterie to
conceale it, beleieve me you
are deceived for so much that
there is nothing more danger-
ous in our Art, than to sell
a man's true name, as well as
of his country, as of his
baptisme, seeing that as you
know, albeit we be falleas
thousand times into the
hands of Justice, and that
we be as many times con-
victed of some crime, wee
only changing our name,
we ever make it appear that
this is the first time that we
have beeene taken, and the
first crime whereof we have
ever

ever bin accused, and no man
knowing the name of our pa-
rents, nor of our countrey
they cannot be informed of
our lives & manners, nor our
parents receive any shame
from our disgrace seeing that
as you may oftentimes haue
seen, when they cōdemne a
man the first words of his
sentence say; such a one, of
such a place, the son of such a
man & such a woman is con-
demned to be whipt or han-
ged such a day, moneth and
yeare, from which procee-
deth nothing else, but sorrow
to him that dyeth, and disho-
nour to his parents. If this be
so (said I to him) you haverea-
son to hid it, & this being sup-
posed that is not for your a-
vaile to tel it, & it availeth not
me to know it, let us leave it,

F and

and follow your Historie. It fell out then (said hee) that about foure leagues from the place of my birth, I put my selfe apprentice to a Shooemaker, it seeming to mee to be the most gainfull of all trades, especiallly in *France*, where all those that walke goe at it were post, even as if Justice were running afterthem, and where all Shooe themselves against nature, that which is contained being greater than that which containeth that is to say, the foot greater than the shooe, whence it falleth out that the shooes last a very short while. I opened then mine eyes thither and bend my minde to this trade for that beside the gaine it was the

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and
life
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who
sake

the most easie. But as from my infancie my parents had taught me to rip, it was not possible for me so suddenly to change the habite which I had already, turned into nature, and so sixe weeks past ere I could learne to set one right stitch. From this ignorance my Master tooke occasion to disdaine me, breaking some lafts on my head, to see if they could leave some impression beside the continuall abstinence with which hee punisht me, some of his friends having said to him that it was a singular remedie — — — and quicken my wit. This life seemed not good to me nor to bee desired, wherefore I resolved to forsake it, and lay out for

F 2 another

another more peaceable, knowing particularly in my selfe some motions of Noblenesse, which inclined me to things higher and greater than to make shooes, wherefore I conclude with my selfe to search all meanes possible to bring me into the house of some man of qualite and rich, being assured that with the faire condicions and readinesse that I had, my service should be well-pleasing to my Master. Verily the resolution was good, and the thoughts honourable and noble; but so lame, maime and without force for want of meanes, and apparel to set them forward seeing that it is most certaine, that if with my handswaxed, my apron and other markes of

of a Shoomaker I should have presented my selfe at the gate of some Knight, they would not have suffered me to enter

This difficultie held mee some few dayes in perplexitie without knowing how to enter upon my enterprises, notwithstanding making a vertue of necessitie, being vexed at the miserable life which I led, I determined to draw Physicke out of the disease, and honie from the Bees stings, and endeavouring to revenge my selfe on the Spanish Iether and all shooe-makers. To this effect there came a notable boldnesse in my mind, yea and profitable enough and sure, if fortune who then was my enemy had not overthrown

my designes and my inventions, I confidered that if I stole any thing out of the house, my shift should have beene discovered in an instant, and I as a stranger and friendlesse, beene ill dealt withall, particularly, with the hatred which my Master bare towards me, & the harshnesse with which they are wont to punish houſhould thefts in *France*. So rising on Fryday morning earely than I had beene accustomed, rubbing my hands with waxe and also my face, I went with my apron girt to mee, and my hands all bedawbed, to runne through all the ſhops of the towne, especially thoſe that were beſt acquainted with my Master, and telling to every one

one that were in the shops, that the Gentleman staid at my Masters for a paire of bootes of the eights, to put them on incontinent, I asked for one boote to trie if it would fit him that desired them. None made any difficultie to give me it, thinking that a man could not be served with one boote alone, otherwise the most part of the shooe-makers knew me, and these who had never seene me were in a minute so well satisfied with my presence, that if the first finder out of the trade had come, they could not have given him more credite. With this invention I went almost through all the shops of the towne, ever heeding to aske for a boote

boote of the same size, and
last that the first was of: And
the invention fell out so to
the purpose, and with so
great ease that in halfe an
houres space, I gathered me
then two hundred bootes all
of one size, and of one fashi-
on, which having tied up in
a facke, I laid them on my
shoulders and betooke me to
the way. The fact lay dead
without suspition almost
two hours, but seeing that
I came not backe againe,
nor returned the bootes which
I had carried away, nor
ooke that which I had left,
all of them suspected that
which truely fell out: And
so this time being past, more
than a hundred apprentices
were at the doore where I
dwelt, every one asking for
his

his boote, which my Master and some few of his neighbours, who loved mee not very well, seeing they told the Iustice, who dividing themselves through the three gates of the Citie, met mee not very farre from one of them, because the weight of my burthen suffered me not to get out of sight as I could have wist. They brought me backe to the towne, and proceeding against mee for the fact yet hot and fresh in minde, they condemned me to walke foure houres through the accustomed streets (that is to be scourged) with three yeares banishment.

CHAP. V.

F 5



C H A P . V .

*Of the first Theefe that was
in the world and whence
theft had its beginning.*

Although this noble Art had no other excellency but the antiquitie of its beginning and the Noblenesse of the first finder out thereof, it might suffice to the end that every good wit should approve it for to be the most Noble of all those which are practized at this day in the world, the first inventour thereof was one of the fairest Angells that was,

was, whose beautie, dignitie
and greatnesse was so extol-
led and high, that the most
curious of his perfection
found no other title more
proper to exalt him than that
of the Morning Starre,
Governour of the dawning
of the day, the Sun's Am-
bassador. This then was the
first Thiefe that was in the
world, or before the world,
if it be true that the Angelis
were created before time,
who overcome by an ambi-
tions desire, adventured rash-
ly to robbe God of his glo-
rie. But hee was degraded
because Justice tooke him
in the fact, and seazing upon
all the goods that hee had,
condemned him to perpe-
tuall prison, and together
with him all his associats.

The

The second Thiefe that ever was in the world was our first father *Adam*, as bold as the Angell, yet not so blame-worthie for being not so malicious in his sin, and of leſſe knowledge, albeit I cannot be perſwaded that hee was ignorant of the obediēce, which he owed to his Creator, having knowledge infused in him. Neuertheleſſe overcome by the importunate reasons of his wife, and tormented with an ambitious curiositie hee was desirouſt to ſteale the knowledge and wifedome of God. But it fell out as badly to him as to the Angell, ſo that his fleeing and hiding himſelfe ſerved him to no purpoſe, for the Judge having asked him, and he not being able

able to deny the fact, for
that he was taken in the
fault, his state of innocencie
and originall justice was
taken away, he and all his
race remaining condemned
to spend their life with
sweate, travell and mishaps,
and his wife to bring forth
her children with sorrow.
And if you aske mee why
God did not equally punish
these two theeves, being
guiltie of treason, and ha-
ving attempted one and the
same kinde of theft which is
the divine perfection. It was
to this purpose that I have
heard spoken by a great do-
ctor and Preacher of the
Church, because if God had
punisht man with the same
rigour that hee punisht the
Angell withall, he had de-
stroyed

stroied an iure nature, seing
that all men sinned in Adam &
so the world had remained
imperfect. But in punishing
the Angell, this incōvenience
followed not, because many
other Angels remained in
heaven, and all the nature of
Angels sinned not, and this is
the cause why God was not
so severe to man as to the An-
gels: but you shal better learn
this curiositie from some o-
ther, who knoweth it better
than I do. It is sufficient that
those aforesaid Thieves were
the first that brought theft in-
to credit in the world. And
wee cannot say, that pover-
tie and necessitie stirred them
up to steale, because the first
was the noblest and mighti-
est of all the Angells, and
the second was the first of all
men,

of Theeves.

for

men, King of the living creatures, and absolute Lord of the earth. From thence is brought in the deceite which to the day, this world feeth, beleeving that poverty wasthe finder out of theft, seeing it is riches and prosperitie, because the love & desire of honour and riches groweth so much the more as it is increased, as a Poet saith very well. Ambition being an unsatiable fire, in which how much more wood is laid, so much the more it is inflamed, and a Dropfie, in which the more one drinketh, the more hee thirsteth. Even so in those greatheeves, the great riches and prosperitie which they had, was the cause of their unruly appetite, and unsatiable

ble ambition, for that they desiring that which they had not, they could not attempt any other theft, but the glorie and wisedome of God, seeing they possessed all the rest. Whence you shall understand, that to steale and robbe is in a sort naturall to man, and that it goeth by inheritance, and propagation in all the linage of men, and not by cunning. For if it be true that we all are partakers of *Adams* sinne, his sin being nothing else but to robbe God of his knowledge, it is evident, that there is in vs an inclination, disposition and naturall desire to robbe and steale. From *Adam* this profession was extended to all his posteritie, being alwayes kept on foote.

foote amongst the most noble and best qualified of all his children. So *Cain*, as jealous of this originall vertue, would needs steale from his brother *Abel* the grace and particular favour with which God received his oblations and sacrifices. *Jacob* cunningly rob'd the blessing from his brother *Esau*, and it went well with him. *David* the wife of *Uria*. *Achab* though himselfe a rich King stole *Naboth's* Vineyard. And finally *Nimrod* by theft subdued all the Inhabitants of *Affyria*. And it leaving these and other Theeves almost innumerable, which holy writing relate unto us, wee take the examples that humane histories rehearse unto us, we shall see that this singular

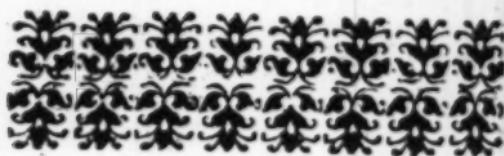
singular Art hath beeene al-
wayes preserved among the
Nobilitie, fith *Paris* stole
Helen, ravisht before that by
Theseus; The same *Theseus*
stole *Ariadne*, and *Iason*
Medea. The *Lacedemoni-
ans*, of whose policie and
good government *Plutarch*
maketh honorable mention
had this laudable and vertu-
ous custome of stealing, and
hee that was most cunning
and subtile in that Art, was
in greatest account and esti-
mation amongst them. The
very mothers taught their
children, whilethey were but
little ones, to steale, holding
it for an infallible point of
policie, that they could never
be good and brave souldiers,
if they had not beeene cun-
ning and well experienced
theeves.

theeves. I will not farrie
now to tell the name and re-
putation which *Vircat* got
himselfe by his thefts, nor
the renowne which *Crocota*
deserved by them in the time
of *Augustus Caesar*, for

I should never
have done.

* * *

CHAP. VI.



C H A P. VI.

The theefe followeth his historie proving that all men of what qualitie so ever are Theeves.

His Noble profel-
sion of stealing
hath evermore (as
I have said) beene
held in high esteeme amongst
the greatest and best qualifi-
ed men of the world: but as
there is no kinde of vertue
nor noblenesse, which is not
envied by the vulgar, it be-
came in time so ordinarie &
common that there was not
so very a Butcher or Porter
who

who would not imitate the Nobilitie in their thefts. Whence and from the little discretion and exceeding great boldnesse that then was amongst people, it was one time so disdained and disliked that those who did openly follow it, were puni-
shed with shamefull paines and accounted infamous.

But as all things of the world have their contrary weights; time would needs finde a remedie for this a-
buse, seeking meanes to steale without punishment, and so disguised, that not only theft seemed not vice, but was e-
steemed a rare and singular virtue. To this end many brave spirits invented the diversitie of Offices and charges which to this day are
exercised

exercised in the world, evē each t-
ry one of which serveth for all this
a maske or cloake to mak of mo-
hisharvest and inrich him crowne
selfe with another man notwi-
goods. And to the end that this c-
you may not judge my word yea-
rash, nor my proposition too appar-
bold, runne, I pray you, over with
all states that are in the of ga-
Common-wealth, and you
shall finde that wee all are
the children of *Adam*. For
I thus argue. That man that
hath an Office of a thousand
Crownes of rent, without
any other living, pension or
patrimonie, & holds a house
for which hee payes eight
hundreth Crownes a yeare,
keepes a horse & two Pages
and a footeman, his wife and
two waiting Gentlewomen,
his children and a Master to
teach

d, evē each them, who to keepe
eth fōll this traīne hath neede
to makē more then a thousand
in him crownes every yeaře, yet
man notwithstanding with all
and that his charge he is found at the
word yeařes end with two suites of
on too apparell, free from debts &
u, over with five hundredth crownes
n the of gaine, and yet it rained
d you no more on his field than on
ll are other mens, nor hath he in-
For herited any thing of any of
n that his parents or friends. *Ergo*
usand a Theefe. A Tailer that eats
thout more than it cost him, and
on or at sixe yeařes end gives ten
house thousand crownes portion
eight in marriage with his daugh-
ear, ter, never meddling with other
ages trade save his needle and his
and sheeres. *Ergo* a Theefe. A
men, Shooe-maker that keepes six
r to prentices in his shop, and
ach workes

workes but foure daies ving y
weeke; and those not wholly doe
at three yeares end that two good
tenements builded in the jewd
fairest streets of the towne, blinde
every one of which is reade
worth two him three hun- feare
dreh pounds of yearly their
rent, without any other truth
stocke, but that of his leather (who
Ergo a Theefe. The Clerke
who for every sheete of pa- thar,
per that he writes hath but shop,
a shilling, and who writes is, Isa
scarcely, sixe moneths of the
whole yeare, which are hard- ough
ly ended but hee is seene to by
have his Velvet stooles, da- tenti
maske curtains, silke-hang- hark
ings, and other rich orna- cove
ments, which never came to
him by heritage. *Ergo* a
Theefe. Of the same kinde
you shal find in all Offices gi-
ving

aires bring you to understand, that
wholl I doe not speake here of the
at two good and honest, but of the
n the newd and baser sort, who
owne blinded with profit and gain
h is treade under their feete the
e hun feare of God, the love of
earcely their neighbour, and the
other truth of their own cōscience
eather (who force the poore and
Clerke needy to take sixe pence for
of pa that, which they sell in their
h but shops for twelue pence) & it
rites is, I say, of those by whom the
of the evils, that I have mentioned
hard ought to be understood. And
ne to by reason that the great at-
, da- tention with which you doe
ang. harken to my reasons, dis-
or na- covereth the desire that you
ie to have to know all that can
ro a be said upon this subjeſt, I
inde will shew briefly the inven-
s gi- tion and deceits which the
ving

naughtie Tradesmen use for
to robbe and steale.

The Tailer stealeth asking
a third part more of cloth,
then there needeth to make
a fute of: and when he that
putteth it out to making,
presuming to be wise e-
nough for the Tailer, would
be by to see it cut, he vexeth
him, and casts a mist over his
eyes marking feure houres
along the peece and over-
thwart, and when hee hath
at last dazeld him with a
great many strokes and lines
with his chalke, hee throw-
eth a false ply under the
sneeres with which at the
cutting of a paire of breeches
one breech abideth with him
for his gain, besides buttons,
silke, lace, and lynings.

The linnen Weaver stea-
leth

leth in asking more yarne
than the web hath neede of,
laying fiftie ells instead of
five and fortie and with the
remainder of many broken
threeds he pincheth out the
length, which makes worth
to him the eight part, all
which he stealeth.

The Cordwainer restoreth
with his teeth that which hee
stealeth with his —— biting
and drawing thinne the lea-
ther, so that of one paire of
shooes which one giveth him
to make, there resteth to him
at least an upper lether or a
heele for a third. And if the
lether be his owne, he sets on
a rotten foale with rotten
threed, to the end it may be
the sooner spoil'd and fall-
off, which I thinke but stea-
ling.

The Physitian and the Chirurgion both steale, the one appointing and th'other applying plasters, which feed the disease and make it worse to the end that the time of the cure contynning long, the fees may be the greater and the more.

The Apothecarie stealeth with a *quid pro quo* — putting in one drugge for another, and taking that which is cheapest, not considering what humour should be purged, and what vertue the drugge hath which he applyeth, in which hee stealeth the honour and reputation of the Physitian, and the sick persons life. And if haply any call for an oile which he hath not, he wil not faile to give of that which hee hath for oile

of

of — or other costly oyle
which any shall have asked
them, that they may not
lose the credit of their shop.

The Marchant stealeth in
putting out his money upon
use, taking more than the sta-
tute alloweth, and writing
downe in his booke such a
debt, which, it may be, shall
be thrice paid,

The Notary stealeth with-
an (&c. *Et cætera*) a whole
Lordship, and if there be a
question of any criminall
processe, the Scrivener for
money that he shall take of a
forfeir, will sell the soule of
the poore innocent.

The Counsellour & the At-
turney steale selling a thou-
sand lies to the poore client,
making him to understand,
that he shall win his cause, al-

beit they see cleerely that he hath no right at all; and many times it falleth out that the Lawyer agreeeth with another to sell the parties right and part the gaine betweene them.

The Judge stealeth Iustice from this man, having pitie on him, who by some bribe shall have already corrupted him, wresting violently the texts of *Bartole* and *Baldus* for his own profit.

The Drugster and other Merchants, that sell by weight steale, putting under the seale a very thinne plate ofleade, where they put that which they would weigh, with which they shew that there is more then weight, albeit there be many ounces, and when they doe not that, with

with their little finger they touch the tongue of the balance with which they make the scale sway to what side they will.

The Vintner stealeth a hundredth thousand wayes, mixing and blending one wine with another, beside the water that hee putteth amongst it, and when his wine by the force of so much mingling and watering hath his strength, hee hangeth amongst the lees a little bagge full of Cloves, Pepper, Ginger and other spices, with which he makes it still seeme to be good.

The Butcher also stealeth blowing up his meate with a Cane, that so they may seeme the bigger, and that he may sell them at a deerer

rate than they are worth.

The Treasurer stealeth the
third part, yea the halfe of
a pension, when a poore
needie man asketh him,
because that hee, who should
receive it, being drown'd in
debt or charged with some
vrgent necessitie, denieth not
to give the halfe, nor makes
he any conscience to de-
mandit.

The Marshall stealeth ta-
king a poore harmelesse man,
and laying him in hold never
telling him for what, and at
the end of thre or foure
dayes that hee keepeth him
in a chaine, sends a Divell of
those that belong to the pri-
son, to tell him that hee is
accused for making of false
coine, and that there are ten
witnesses who have given e-
vidence

vidence against him: but that for the respect of some of his friends, hee will set him at libertie some evening, if he will give him a hundredth Crownes to give content to the witnessses, and to make them in some sort to hold their tongues, whereby the poore wretch being sore affrighted, selleth all to the shirt on his backe to be rid of so great affliction.

The Courtier stealeth the report of a favorite, ascribing to himselfe that which another receiveth: because being loaded with feathers, brusling up himselfe, poised and straighter than a spindle he goeth to the Court, and hearing, at the gate, or in the Court-yarde where the Pages waite, some

newes, hee returneth to see his friends, and gives them to understand, that the King drew him aside, speaking secretly to him two houres, and amongst other things hee told the newes that hee brings.

The Perfumer stealeth mingling the perfumes and multiplying the Muske with a Cowes liver refed, the Amber-grees with sope and sand, and the Sivet with some Butter.

The Priest stealeth, saying foure Masses instead of forty for which hee hath bin paid beside the monie that he receives for yearly Masses for the dead, Answers and other duties which he never remembers.

The Religious Monkes
and

and Friers) steale whole pa-
trimonies, assaulting with a
grave countenance and a
wry necke a poore sicke man
at the point of death, and
laying before him a moun-
taine of doubts and burthens
of conscience, turning and
stirring them up to pious
deeds, applying to their own
Monasterie all that which he
was bound to restore, with-
out ever making any scruple
of conscience to leave halfe
a dozen of Orphans defea-
ted of their inheritance, and
the sicke mans wife to live
upon almes.

The Preacher stealeth, pic-
king from S. *Thomas* and S.
Austin the best of their
workes, and having robbed
them to their very thoughts,
selleth in the Pulpit their
doctrine.

doctrine as though it were his owne making himselfe the inventor and author of that which belongeth not unto him.

The Blind man stealeth the halfe of every song that he singeth, because that having received money from him that biddeth him sing, and it seeming to him that he is gone from him thre or foure paces, he beginneth againe his first tune, and asketh a new that some body would make him sing another.

The Begger stealeth telling a thousand lies to him that giveth the almes, saying that he hath bin robbed, that he hath beenesicke, that his father is in prison, and counterfeiting himself lame, with which

which hee pulleth from men
their almes.

Finally, all doe steale, and
every handy-crafts man hath
his own invention and parti-
cular subtiltie to this effect :
but seeing there is no rule fo
generall, that hath not its ex-
ception, wee may exclude
from the number of Theeves
all those that have a good
conscience, as foote-men,
Hostlers, Cookes, Sergeants,
Iailers, Under-jaillers,
Panders, Bawdes,
Ruffians and
Whores.

(* *)

CHAP. VII.



C H A P . V I I .

*Of the difference and variety
of Theeves.*

ALl the Theeves a-
foresaid are called
discreete, because
that every one in
his place striveth to cover
theft the best hee can, trans-
forming it into Nobilitie and
virtue, and this manner of
stealing is the safest and most
secret. Of these there is as
great varietie and difference,
as there are severall Offices
in the Common-weale, yea
there are other Theeves who-
steale

steale openly and without
maske: who, although they
are not so many in number
as the former, are notwithstanding
moe, and their differences are as many as there
are inventions to steale, which
being redacted into a shorter
number, are divided into Rob
bers, Staffadours, drawers
of Wooll, Grunets, Apostles
Cigarets, Dacians, Mallets
Cut-purses, Satyrs, Devont,
and Governours. of the
House.

The Robbers steale upon
the high wayes and solitarie
places with great cruelty and
tyrannie, because that sel
dome doe they robbe with
out killing, fearing to be dis
covered and followed by
justice. The meanes & flights
that they have to coine to
thei

their purposes are diverse
for sometimes they will fol-
low a man fifteene dayes
never losing the sight of
him, waiting while hee goe
out of the towne. And the
better to over-reach him one
of the companie goeth dis-
guised in a Marchants habit,
a guest of the same Inne,
with a certaine packe of old
cloth, or some other inventi-
on, giving to understand that
he is a strange country Mar-
chant, and feareth to travell
alone. With this lye he fal-
leth into discourse with the
poore Merchant or passen-
ger craftily getting out of
him, that which hee desireth
to know, & learning whence
he is, whether he goeth, what
Marchandise he carrieth, or
what businesse he goeth,

about

bout, and when he is to be gone, whereof giving notice to his companions, they lye in waite for him at some place most convenient for their purpose. Others make themselues lurking holes behinde some bushes, growne up to the thicknesse of a wood, and when they perceive a far off, or by some spie, a passenger, they lay in the middle of the way a purse made fast, some shew of money, or a little budget, that in the meane time while he alighteth and staieth to take it up, they may come timely enough to take from him that he carrieth. Others being hid in the most secret places of the high way, send one of their companie in Carriers clothes, who seeing the

the Passenger approach stayes to looke on him, and making shew to know him and to have some letters for him, & holding him in talke, busieth him in such fashion, that the others have the time and meanes to surround him. Others lying somewhat out of the way, faigne a lamentable and pitifull voyce, with which they tye the passenger to stay, and while he that makes this moane deceitfully declareth his griefe, the ambush leapeth out that strippeth him to his shirt.

Your Staffadours are a second sort of robbers, little differing from the former, though more courteous, and not so bloudy; those goe calmly into the house of some

some Marchant, and not finding him there, feeke for him at great leasure, at the Exchange, in the fields, at Church, and in the middle of a thousand people, drawes neere to him softly talking in his eare, making as though hee would communicate to him some busines of great importance, and shewing him a Dagger, saith, this Dagger demandeth a hundred crownes, brought to such a place, such a day, and if you doe it not, you shall die for it. The poore Marchant sore affrighted by such words dareth not to misse, for feare to be killed.

The Wooll-drawerstake their name from the theft they practise, which is to snatch cloakes in the night, and

and these have no other ~~cause~~ ^{this lib}ning save the occasion: they ^{a heap} goe ever by threes or four ^{Gentle} betweene nine or ten a clock ^{the Ha} at night, and if they do finde ^{body} a fit opportunitie they let ^{it} ^{they it} not slip. Most commonly ^{place}, they come forth to snatch ^{or thr} cloakes in the darkest and ^{and} rainest nights, and to them ^{them} places which they see is most ^{whom} quiet and most out of the ^{in ha} way, at least upon the one Th side, to the end that the ^{name} neighbours may not come ^{they} forth (at the outcryes and ^{boy} noise which the robbed are ^{up} commonly wont to make) ^{of t} and take them. These same ^{call} are accustomed sometimes ^{The} to go in Lackeyes clothes to ^{stea} come in to some Maske or ^{light} feast, making shew to looke ^{au} for their Masters, and with ^{this}

this liberty, they meete with
a heape of cloakes, that the
Gentlemen use to leave in
the Hall, being sure that no
body will meddle with them
they in the view of all in the
place, nimblly take up two
or three on their shoulders,
and get them gone with
them, saluting all those
whom they meete, with Cap
in hand.

The Grumets take their
name from the likenesse that
they have to those young
boyes in ships, who clime
up with great nimblenesse,
by the tacklings to the top
of the Mast; and the sailors
call them Cats or Grumets.
Those that beare this name
steale by night, climbing up
slightly, by a ladder of ropes,
at the end of which they
have

have two little hookes of keyes
iron, to the end that throw-
ing them up to the window,
it may catch hold there and
they easily get up and empty
the house. These runne a-
bout the City and the Coun-
try, stealing not onely gold
and silver, but also Wheate,
Rye, Barley, Oates, and fi-
nally all that ever they doe
 finde, and when they have
plaid their prize, they cun-
ningly tye a line made fast to
the point of the little hookes,
which, after they are come
downe, they drawing, the
two hookes are raised and
the ladder falleth, without
ever leaving any print or
marke of the theft.

The Apostles take their
name from S. Peter, because
that even as hee beares the
keyes

keyes of Heaven, so also
they ordinarily carry a pick-
locke or vniversall key with
which they open all manner
of doores, and because of too
much noise, that the locke
may not rattle, and awaken
the people a sleep, they put in
a plate of leade with which
they breake it in peeces, so
that they who lie neerest can
perceive nothing.

Those whom they call Ci-
garets, have for their particu-
lar office to haunt Churches
feasts and publique assem-
blies, at which they cut off
the halfe of a cloake, cassock
sleeves, halfe a gowne, the
quarter of a jumpe and final-
ly whatsoever they finde,
for of all these they make
money.

The Devout are Church-
theeves,

theeves, because there are no Easters, Pardons, nor Lubilie which they visite not; they are continually on their knees in the Monasteries, having their beades in their hands, to cloak their knavery, waiting their time, either under some Altar, or behindes sometable, on the eve of some solemn feast, to the end that they may get out by night. — and to spoile the image of all the ornaments about them. In this sort of theft they do more, over adventure into the Monasteries of the Religious as well as into other Churches, because that as they are charitable, and feare to be accounted disorderly, they selome put a theefe into the hands of justice, and for all the

the mischiefe that hee commis a man getteth out of their hands, chastised with one onely discipline all about the Cloisters by a procession of Monks who charge him, after his amendment, to feare God.

The Satyrs are men living wilde in the fields, that keepe their holds and dwelling in the Countrey and forsaken places, stealing horses, kine, sheepe and all kinde of cattle which by occasion come in their walke.

The Dacians are cruell, mercilessse people, held in our common-weales in lesse account than th'other theeves: these steale children of three or fourte yeares old, and breaking their armes and legges lame and disfigure them,

them, that they may afterwards sell them to Beggers, Blinde folkes and other vagabonds,

The Overseers of the house have this name frō the particular care that they have to looke out for provision of bread, meate, and other vi-
qualls to feede their compa-
nions, and as there is not any thing in the world that a man loveth better than to eate and drinke, the inventi-
ons and meanes that theev-
es have, are so severall and so exquiste that it is impossible to tell them all. Some are ac-
customed three or foure to meete in the twilight at night and taking a bottle of five or sixe pottles with a fourth part of water in it, they goe to a Taverne bidding them

them fill the bottle with the wine in the house, and having agreed for the price, the poore Vintner beginneth to measure while it be almost full, then they make shew of a desire to taste it, if it be the wine that they bought at the beginning, and scarcely have they tasted it when bending their browes, casting up their eyes and wrying their nose they cry out at the wretched Vintner, saying that he is a theefe and a deceiver, who hath changed them their wine. The poore fellow seeing that his oathes and curses availe nothing, is content to take his wine again and to take out the bottle the measures that hee had put in, by which meanes they have a fourth part left so well sea-

soned that it may passe for
wine of sixe pence a quart.
Other whiles they goe five
orsixe in companie to the
Taverne with two great pots
so like th' one to the other,
that very hardly can there
any difference be perceived
betweene them; they carry
th' one emptie and the other
full of water under his cloak,
and biddes them fill the em-
ptie one with the best wine
that they have, never taking
care for the price, and it be-
ing full, the one of them takes
it under his cloake, and the
other staies reckoning with
the Vintner, holding his purse
in his hand and making shew
to pay him: being upon
these termes, the others come
in, and aske alowd whether
or no they shall suppe there,
which

which the Vintner seeing, allured presently by the gaine that hee shall make if they suppe at his house, perswades them to stay, and they take his counsell determining to go to the Cookes to buy some joynt for supper, and to call backe the rest of their comrades, leaving the pot full of water to the Vintner, that he may keepe it in the meane while till they come backe, with which he remai-
neth contented and well assu-
red, thinking hit himselfe,
that though they never re-
turne, the pot notwithstanding
shall remaine with him
for his gaines.

As for the provision of
flesh, poulerie and other
things they have a thousand
inventions, whereof I will

H 3 tell

tell you one only which hapned long agoe to one of my copsemates. It was, if I rightly remember, on a holy Saturdayes market, in which they sold great store of Hennes, Partridges, Rabbits, Pullets and other things against the feastivall day. Three of the company went out to seeke for provision, dividing themselves every one to his owne walke, the two met with a Countrey-Clown loaded with Capons and Partridges, which were in the market; one of them drew neare to buy up all that he had, & cheapning a quarter of an houre with the Clowne, agreed to give him ten Nobles for all his ware, giving it to his fellow to carry it home, and he stayed behinde

hinde with his hand in his pocket, making as if he would pay him. He searcheth both the sides, of his hose, drawing out first a great purse, next a little one, afterwards a hand-kercher tyed in knots with some papers folded up, with which he enchanted the **Clown**, and gave his companion time and leisure enough to get him out of sight, and at last not finding in all his budgets the whole summe, he bids the Clowne follow him and he should pay him. The Clown was content, and beginneth to follow him with diligence, and almost on the trot, because that as my Companion had an intention, to get out of sight crossing the streets and lanes he walk't

a-pace with postinge speede. But seeing himselfe so closely followed by the Clown he went into the Cloister of the *Austin* Friers, where there were some Friers confessing folkes, and having made a devout prayer, hee turned himselfe towards the Clown, saying to him, My friend, the provision that you have sold me is for this House, and that Father, who is there a confessing is the Proctour, I will goe tell him that he must pay you; and speaking thus, he comes to one of the Confessors with the Clown after him, and turning a little aside hee put sixe pence into his hand, and whispers him in the eare saying, Father, this country man is one of my acquaintance, and

and commeth hither to be
confest, he lives fixe miles
hence, and he must of neces-
sitie goe backe to his house
this evening, I beseech you
to do me the favour to con-
fesse him out of hand and let
him goe. The good Father
obliged by the almes given
aforehand, promist him, that
when hee had ended the
penitents confession whom
he had at his feete, hee should
dispatch him presently. With
this answer, he called to the
Clown, and said to him,
friend, the Father will dis-
patch you by and by, when
he hath made an end of con-
fessing this man, to which
the Father added goe; not
hence, I will give you con-
tent presently. With these
words my companion paried.

from them, and the Country-
man staid, reckoning on his
fingers the money that hee
should lay out on shooes, hat
and other trifles which hee
minded to buy as well for
himselfe, as for his familie
out of his Poultry money.
The penitent makes an end
of his confession, and the fa-
ther makes a signe to the
Clown to draw neere; the
Clown was not in so trem-
bling a perplexitie, with so
great hast as those who come
to confession, which the
good father was much of-
fended at, it seeming to him
that he had little devotion
and lesse humility to be con-
fess. The Clown stood bolt
upright, looking heedfully
upon the Confessor, to see if
he should put his hand in his
pocket,

pocket, and the Confessor look't upon the Clown in like manner, astonisht to see him stand with so little devotion. Notwithstanding excusing him because of simplicitie which is ordinarie to these Country people, hee biddes him, kneele. The Clowne at the beginning made some resistance, thinking it to be an extraordinarie ceremonie for one to kneele to receive money, nevertheless at last he did it though grumbling. The father bids him make the signe of the Crosse, and say his confessi-
on, whereat the Clown lost all patience, beleeving the Confessor to be out of his wits, and standing up begin-
neth to mumble within his teeth and to sweare with great

great obstinacie. This assu-
red the Confessor that the
Clown was possest with a
Devill, and having made the
signe of the **Crosse** begin-
neth to conjure him, putting
S. Austin's girdle about his
head, and saying some devout
prayers, with which the
Clowne went out of his
wits, taking the good Father
by the surplis and casting
him down upon the ground,
demanding aloud mony for
his poultry. The father sup-
posing that hee had all the
fiends of Hell together upon
him, beginneth to say, the
Letanie with a weake and af-
frighted voyce, and to com-
mend himselfe to all the
Saints in the Almanacke,
praying them to aid him. At
the clamour and noise, the
whole

whole Convent began to be troubled, all the Monkes comming out in procession with the Crosse and the Candlestickes, casting holy wa-
ter on every side, and belee-
ving that there was a Legion
of Devils in the Church.
They came thither where
the Confessour was at debate
with the Clown, who still
was asking money, for his
Poultry, & the Prior having
asked the Cōfessour concer-
ning this accident & having
also heard the Clownes rea-
son, the justice of them both
was discover'd with my Cō-
panions wicked deede. In the
end some devout persons who
were in the Church, paid the
Clown his monies who went
backe contented unto his
house.



CHAP. VIII.

*The Theefe continueth the
differences among Theeves
with three disgraces
that befell him.*

He Cut-purses are the commonest Theeves of our Common-weale, who have an endlesse deale of meanes and wayes to steale. All their studie consisteth in thrusting their hand in the pocket of whom they approach, and cuaningly to draw his Purse from him (he not perceiving it) with all that

that hee hath in it. These haunt the Churches, Sermons, Faires, Assemblies & publicke meetings, that they may worke their feate in the throng, he that takes the purse gives it presently to another that is by him, that if he should be taken with his hand in his pocket, he might prove them lyars and cleare himselfe before all the world.

I will tell you a wittie tricke which I once plotted, though it fell out but badly byme, seeing that the heedfulnesse, with which you hearken to me, makes me know that you are not wearie to heare me. The last yeere there came to London a Merchant of *Italie*, rich, courteous and of good carriage, who

who being in roul'd by our
spies I tooke the charge upon
me to deale with him. I rose
that day betimes in the
morning, lest I should lose
the occasion, and after I
had dog'd him through
many Streets, Lanes and
Churches (for he was veri-
ly a good Christian) wee
came to a crowd of Mar-
chants wont to be kept in
the Exchange about eleven
a clock, seeing him alone, I
cametohim, talking to him of
a bargaine very profitable
& certaine, which made him
open his eyes, and listen
heedfully to my reasons.
Then seeing him thus fitted
to my inventions, I winded
him gently into a Maze of
difficulties, in such sort, that
I never ceast to declare to
him

him the busynesse, nor he
to learne the circumstances.
My Camerade then drew
neare making shew as if he
knew me not; and to be de-
sirous to interpret the traffick
for him which I had pro-
pounded, whereupon the
Marchant began to take no
more heed to me, and I to
thinke evermore of him. I
put secretly my fingers in
his pocket to try the depth
and breadth thereof, & per-
ceived that it and its Masters
little care gave me free liber-
ty to put in all my hand. I did
so and at the first essay, I
drew his purse, at the second
a silver Watch, which he car-
ried tied to a small gold-
chaine, with which I might
have bin content if stealing
could be limited. I was resol-
ved

ved to try the third time, to
see if I could draw thence
a Holland hankercher, which
before he had shewed edged
with curious bonelace, but I
could not be so nimble to
draw it, nor my Companion
to hold him in talke, but
he felt me, and running to
sawe his pocket with his hand
he could not misse but meete
with mine, wherewith being
vext and suspitious, he pre-
sently knew that he had lost
his purse and his Watch, and
not finding them he tooke me
by the necke, crying A theefe
A theefe. I foreseeing the
evill that might befall mee
(for Astrologie is very necef-
sary for a Theefe) had given
the purse and Watch from
underneath my cloake to my
companion, as soone as ever

I had drawne it, who was but only two steps from me: Wherefore with the assurance that I had, that he would finde about me that which he sought, I scorned all he said, giving him the lie a thousand times. The Merchant holding me fast by the coller, with a loude voyce calling for his purse, in such sort that he made all upon the place to gathertogether. But my Camerade seeing that my honor runnea great hazard, if the businesse should be proved amongst so many people, secretly calls a crier who was at a corner of the place, whom he made cry, If any one had lost a purse and a silver Watch, that he should come to him, & give true tokenstherof, he would restore

restore them, and withall departed the place. Hardly was the sound of the first cry heard but my good *Italian* let me goe, intreating me with great humilitie to forgive him the rash judgement conceived of me, which I did at the request of the companie, and presently got me out of sight. He went as nimble as a Roe to seeke for the cryer, and having found him he gave the true tokens of his losse, but he that had bid him doe it could not be found any more; and so I escaped this dangerous accident.

The Duendes a *Larins* so called for the likenesse that they have with the spirits of this name, begin to walke through the towne in the evening

evening, and finding some doore open, they enter softly, hiding themselves in the Cellar, in the stable, or in some other dark secret place, to the end they may throw out at windowes all that is in the house, whenthose within are fast a-sleepe. I adventured once to play such a pranke, and turne my selfe in an Angell of darkenesse, but I was deceived. It fell out then, that one night on the Eeve of a high holy-day I went to seeke my fortune, my mishap made me meete with a doore halfe open, into which thrusting my head I saw that all my body might enter, I went up a paire of staires to a great Chamber well furnisht and fitted, and thinking that it was a safe course

course for me to hide my selfe under a bed, while these of the house were gone to rest, I did so. After foure houres that I had lain all a-long on the flower, I heard a noyse of folks, comming up suddenly into the Chamber, you neede not aske if I was heedfull to see who they were, and by and by with the light of a Candle I saw the feete of two footmen and one maide laying the cloth with great diligence, and were making of a fire, because the Master of the house was to suppe there. The table furnish't with sundry dishes of meate, four or five fates downe, besides the children that were in the house. I was then so affrighted and confounded, that I thinke

thinke verily if the noise of their voyces and the great number of children had not hindred them, they might have heard plainly the beating of my joynts, because my buttockes beate so hard oneagainst the other, that I thinke the noise might have bin heard halfe a mile off. By mischance there was a little dogge, that runne about gnawing the bones that fell from the table, and one of the children having thrown him a bone, a Cat that watch't under the table was more nimble to catchit with which she run away to hide her under the bed, the dog grinning and pressing to take the bone from her, but the Cat could so well use her clawes and defend her prize, that

that having given the Dog on the nose two or three blowes with her paw, there began so great a skirmish, and there was such a hurly burly between them, that one of the waiters tooke a great fire-shouell that was in the Chimney and cast it so furiously under the bed, that if, as it gave me over the nose with the broad side, it had lighted on me with the end, it had kill'd me out-right. The blow was so great, that I was above halfe an houre ere I could come to my selfe, but it made the Cat come out like a thunder from under the bed, and the Dog staid grinning and barking with such a fury that neither fawning nor threatening of mine could quiet him, wher-

at

at the waiters at table were so vext that they began to chase him out, throwing fire-brands at him, which made him come out from under the bed, and leave me there in the pangs of death. The Dogges noise was done, and there began another in my guts, so violent, that to stay the sudden rumbling of a flux in my belly, which apprehension and feare had moved I was constrained to sneeze thrice, & with the force of my sneezing to wrong my breeches by the liberty of that unjust violence. These two noises met together, and making one of two, increast so much the force, that it made all at table rise, and take off the Candles, to see what was this
I noveltie.

novelty. They pulled me out, but I could give no reason that could be heard, nor humble suing that could be admitted, so I remained subject to the rigour of their vengeance, they stript me starke naked and binding me hand and foote, they began to scorch me with a lighted Torch not without loud laughing, and after they had satisfied their furious passion, they put me in the hands of Justice, out of whose power I escaped signed and sealed.

The Mallettes are a sort of theives who hazard themselves upon great perills and inconveniences, for they are made up in a bale, basket or dry fat, faining that it is certaine Marchandise sent over, which they make some

one

one or other of their friends
in Marchants apparell carrie
from one house to another,
that when night commeth
and every one being fast a
sleepe, he cutteth the cloth
with a knife, hee breaketh
forth to empty the house. I
was one of those when the
fourth disgrace befell me,
because a friend of mine ha-
ving counterfeited to have
four bales to be laid by
night in a rich goldsmithes
house, counsel'd me to be
pack't up in one of them, co-
vering the sides thereof with
cloth and webs of fustian.
The goldsmith made no dif-
ficultie to receive them, for
so much as he had not them
it is in keeping but a little while,
and that he thought, if the
some owner in the meane time
one

should happen to die, some one of them might fall to his share, so he made them to be laid in his backe shop, whereby I was well assured to worke my feate. I waited while night with such desires as that plot deserved, which notwithstanding fell out to my disgrace; for three or foure prentises meeting that night in the house, of intention to tarrie there upon occasion of the bales, resolving to lay them together, and lye upon them. After supper, every one withdrew himselfe. The prentises fitting the unhappy bed, or to say rather, the bale, in which I was in the middle of the others, on which they began to sleepe so soundly, that one might have drawne them a

mile

mile and never awakened them. I being impatient of the exceeding great weight that I felt, not daring to stirre my selfe more then I had bin dead; and on the other part the little breath that I had, being choaked, I began to stirre my selfe a little, and seeing the unmoveable weight of that which was on me; I certainly beleaved that they had layd a bale upon me; with which imagination, and the extreme anguish that I suffred, I drew a sharpe knife, and thrusting it up, I made a great hole in the tillet of the bale, and a huge deepe wound in the buttocks of him that lay upon me. Hee rose like a thunder raising his voyce to the heavens, calling for

neighbours helpe and the Justices aide, thinking that some one of his companions would have kill'd him. The confused noise of all the neighbours, and the alarum was so great, that ere the Master of the house had lighted a candle, the Justice bearing open the doore came in, and finde the poore wounded fellow in his shirt bleed and faint, and the other vexed and confounded, takes the deposition of him that was wounded never taking notice of the bale, nor comming neere it, thinking that it was not needful to know the place where hee was hurt. But the goldsmith, who attentively hearkened to the Justice, and beheld the circumstances of the fact, seeing

the

the poore-hurt fellow all bloudie, supposed that the bales and the cloth in them might be bloudy and spoil'd and he bound to pay them, and with this unquietnesse he came neere to looke on the bale, and seeing it cut thrust in his fingers to trie if nothing was spoil'd, and he mist not to finde my bearde. I could very well have bitten him if I had thought it had bin the best of my play, but I lay quiet, thinking that he would never guesse what it was. He held the torch nigher to the hole, and stooping to see that he had touch't, the waxe began to melt and drop upon my face, which forced me to remove a little, and him to marre all, crying aloud.

I 4 *Theeves,*

Theeves, Theeves. The Judge came neere, who was yet making one write the deposition of the hurt man, and opening the bale, they found one within it. They carried me to prison, whence I came out at the seventh day after at a cartes taile well accompanied, beside other favours that they did me, whereof the greatest was to condemne me to the gallies.

All the aforesaid Theeves have ordinarily their spies at Exchanges, Faires and common Markets, viewing all that goe and come, and learning what money they carrie, how much, and in what sort, where they leave it, and in what hands, to give notice thereofto the companie. And herein there is

is such diligence, and so great care, that there commeth not any stranger to the towne, but in a quarter of an houre after he is registered in our booke with all his qualities: to wit, whence he commeth whither hee goeth, and what is his trafficke: and if there be any negligence herein, the spies that have these places of the Citie in their charge, lose the profit and gaine that should come to them that day, out of the common purse, beside a shamefull reproofe which our Captaine giveth them in presence of all the other

Theeves.

(***)

C H A P. I X.



C H A P. IX.

Wherein the Theefe relateth
his wittie diligence to free
himselfe out of the Gal-
lies of Marseiles.

No man may thinke, I
had no great maw
to that journey,
which these Gentle-
men commanded me to-
wards Marseils, sith there
could be no pleasure in that
which is done upon con-
straint. Neverthelesse I ob-
eyed with great resolution,
hoping that fortune would
offer some good occasion to
set me at libertie: so all my
studie

studie and care was onely to
 finde out the means to attaine
 to this end. And having tried
 many which came to no
 effect, he practized one
 which might have hapned
 well, if fortune had bin con-
 tent with my past troubles,
 and had not made mee fall
 any more in the tryall there-
 of. The invention then was
 on this wise. The Captaine
 of the Gallic, where I was
 slave, being exceedingly in
 love with a Lady of good
 ranke, and she in no wise
 loving him, hee tried all
 meanes (though impossible)
 to bring her to his bow, and
 as is usuall with Lovers to
 be the more inflamed when
 they finde their beloved hard
 to be won, the Ladies ex-
 treme coldnesse was burning
 coales.

coales to the Captaine, in such sort that he never enjoyed rest but when he was talking of his love. I having got knowledge by the report of a slave that went daily to my Masters house, there to carrie water, wood, and other necessaries, determined to try my fortune, and not lose the occasion. So I spake him kindly, promising him that if he would faithfully ayde me, that he might hope assuredly for his liberty, whereof I would as well make him certaine as of mine own. The good *Antony*, (for so the slave was called,) put so much trust in my words, hearing me speake of libertie which I had promist him, that he waited but for the houre to be employed in that which

which I did intreate him, and he thought there was not time enough; hoping with great impatiēce, that I should declare to him that, which he was to doe for me: who seeing him so well minded on my behalfe, and otherwise fillie, faithfull and true, I shewed him my resolution, recommending to him secrecie, and wisedome above all things. I said thus unto him, My friend *Antony*, know that it is long since I have desired to impart a secret to thee, which I will tell thee of: but as all things require wisedome, patience, and the occasion, I have not done till now; because I thought it not fitting till now to do it: as also, because not being so satisfied (as I am this present)

of thy goodnesse, seeing, as
the Proverb saith, one should
eate a bushell of salt with
his friend ere he trust him.
Thou knowest well our Ma-
sters love with this Lady
that dwelleth by the great
Church, and how much he
is out of kelter for her, yet
never having received one
favour of her, after so long
time spent in her service, and
so many Duckets spent in
vaine for love of her. Now
if I should finde a meane and
assured invention, to make
him without the spending of
one shilling, or troubling her
doores enjoy his pleasure,
what reckoning would the
Captain make of this service,
and what reward would he
give him who should bestow
on him that which he so ear-
nestly

nestly desireth? Verily (answered *Antonie*) I hold for certaine that he would turne foole at his contentment, and not only would he give thee thy libertie, but also to all those for whom thou shalt aske. Goto friend, said I, if thou hast any particular acquaintance with some one of them who are most familiar and best liked in the Captraines houfe, thou must acquaint him with this businesse, that he may tell him, and assure him that I will doubtlesse doe that I promise, and I counsell thee that it be not delayed. The content which *Antony* received was so great, that without bidding me farewell, nor answering me one word, he went from me like a lightning.

ning, intreating a souldier of meete
the Gallie, that he would man of
bring him into the Captaines his
house, to talke with him of a head, b
matter of great importance. to me,
He was there, and could give
order for my businesse, that
halfe an houre after, the Go-
vernour of the house came
to the Master of the Gallie,
charging him to send me
with a souldier to the Cap-
taine, because he would see
me. The quicke effect which
Antonies diligence wrought,
gave me extreme great con-
tentment, and made me hope
that so good a beginning
would bring my designes to
a happy end. Finally, I was
at my Captaines house, tat-
tard, torne, and naked, and
with a great chaine tyed to
my foote. He comming to
meete

dier of meete me, as if I had bin a
would man of great ranke, and lay-
taining his hand upon my shaven
m of a head, began to talke kindly
ance. to me, asking me what coun-
d give try-man I was, what was my
that name, and why I was con-
e Go. demned to the Gallies. And
came I having answered him in a
allie, assembling manner, and ly-
ing the best I could, he drew
me aside, to a corner of the
Chamber, asking if that
which *Antony* had promist
him, was certaine, Sir, an-
swered I him, I know not
what he hath said, nor what
promise he hath made, yet I
will tell you, that if he hath
spoken according to that
which I told him, all is true,
without failing one tittle.
Sir, I told him, that if you
would promise to release
me

me out of this distresse which
I indure, and to give me my
libertie freely and wholly,
I should make you enjoy the
love which you desire with
so great passion and which
so torments you, I promise
you moreover and as-
sure you, that making this
condition with you, if I per-
forme not my promise you
shall my head cut off, or
throw me into the sea. Thou
bindest thy selfe greatly
(said he with a smiling coun-
tenance, alreadie desirous to
see the effect of my promise)
but if thou art a man of so
great knowledge and skill,
that thou canst doe this for
me, this **Gallie** wherin thou
art shall be thy fortune, for
I shall not onely be content
to give thee thy libertie but

I will make thee one of my
houſhold ſervants, and the
best reſpected of them all.
But tell me, after what man-
ner canſt thou doe it? Sir,
you ſhall know (ſaid I) that
I was bred with a great *A-*
strologer, who under pretenſe
to caſt *Horſcops* and Nativi-
ties diſſemblaſed his Magiſtice
with ſo great craft, that there
was not any one in the world
that ſuſpected him. He made
uſe of me in ſome of magi-
call experiences, ſuppoſing
because I was young and of
a dull wit I would under-
ſtand nothing of the ſecrets
of his Art. But he was decei-
ved there, because though I
ſeemed foolish and ignorant,
yet I had an eye on all his
tryalls, and I ſtudied them ſo
well, that many love ſecrets
ſtucke

stucke in my memorie, ^{and t}
mongst which I have one
most certaine and approved,
with which if a woman were
harder then the *Adamant*, I
will make her softer then the
waxe. In such sort that the
secret which I propound to
you is Magicall, not natu-
rall, and it is requisite to have
some haires of the party be-
loved, to put it in executi-
on; with which, and with
some Ceremonies that must
be performed, the Gentle-
womans heart will be so set
on fire, that she shall take
no rest, but when she is with
or thinketh of her beloved.
Notwithstanding this must
be done in the night, at the
waxing of the Moone, and in
the fields, there being but
only three in the companie,
and

and these stout and resolute,
that cannot be dismayed nor
frighted, fall out what may,
or whatsoever they see. If,
saith the Captaine, that to
further the busynesse there
needeth no other thing but
a good heart, we shall easily
have our desire, for though
all Hell should stand before
me, it were not able to make
me give backe so much as
one step, nor once to change
my colour, or countenance:
and for the haires that thou
haft mentioned, I will give
thee as much as thou shalt
desire. I know Sir, (answe-
red I) by your facethat your
naturall inclination is very
fit for Magicke, and if you
had studied it, you would
worke wonders by it. So
now seeing the time favou-
reth

reth us, and that you hav my
the Ladies haire, let us no third
suffer this waxing of the faithf
Moone to passe with bring valian
ing our businesse to passe. my t
You may goe out on horse- thou
backe, and he also that shall provi
accompanie you, as for me, order
though ill bestead with the thou
weight of this chaine, I will
not forbear to goe a foote.
All shall be in readinesse (saith
the Captaine) against thys, my
day night, & sith experience
hath made thee Master in this
Art, prepare thee well and
studie that which thou
oughtest to doe, to the end
that our designe may not
be lost by negligence or
little care; and for the pre-
sent get thee backe to the
Gallie; for I will send to
thee by the governour of
my

u hav my house who shall be the
us no third of our companie, a
of the faithfull man, courageous &
bring, valiant, and if there neede
passe, my thing to this purpose,
horne. thou maist in the meane time
t shall provide thee, for I will take
r me, order that all be paid that
h the thou shalt buy. With this
I will good answer I parted from
ooote. my Master more joyfull and
faith merriethen the flourishing
hers. Spring seeing my businesse
ence thrive so well at so good a
this passe, and being returned to
and the Gallie I found my good
hou Antony, who waited forme
end with great impatience to
not know what I had bargain'd
or with the Captaine, and upon
ore. what termes my affaires
the to stood, to whom I related all
of that we had agreed upon, and
my the kindness that he received
101 me

me withall in accepting my for a
promise, assuring him that may
when I was in favour, the
next thing I asked should be
his libertie. Hardly had I
begun my discourse, but I
perceiued the Governour of
the Captaines house entring
the Gallie, his visage insla-
med, his eyes staring and
dansing, and he running, as
he had quickesilver in his
heeles, asked where I was,
and having perceived me, and
drawne me aside, he said to
me, I am Governour of the
house to the Captaine of
this Gallie, who hath com-
manded me to come hither,
and to know of thee all that
shall be necessarie for the
busnesse that you talked of,
dispose and appoint at thy
pleasure, for I have money
for

g my for all, and because that I
n that may offer thee something in
r, the my own behalfe, take this
ld be crown of gold which I give
had I thee as a token of that friend-
but I ship which shall be between
ur of us, and I assure thee that thou
tring shalt haye a good friend of
nsla. me at the Captains hands.
and But as reason would thou
g, as must answet me with mutu-
n his al acknowledgment, in do-
was, ing some thing for me. You
, and shall binde me much Sir, (I
d to answered him then very
f the humbly,) having disparaged
of your selfe so much in regard
om- of him, who is so farre une-
ther, quall: consider in what my
that weakeenesse and my povertie
the can serve you, for I will per-
of, forme it with all my soule. I
thy will not, saith the Governor,
ney, that thou hazard thy soule,
for

because it is Gods; but I
would faine intreat thee, that
with thy secrets and thy
skill thou wouldest helpe me
to purchase the favour of a
Geatlewoman of good ranke
whom I have loved now
these fife yeires, and
because I am of somewhat
a meanner condition then she
there is no meane to make
her heare me, and if it were
possible to give two blowes
with one stone it would be
be an extreme great content-
ment to me, & thou shouldest
binde me to thee, not only
as a friend, but as a slave.
Now the Moone is waxing,
and the time very fit, so that
I thinke there is no neede to
make any more ceremonies
for my mistres then for the
Captaines, and if you must
have

have of her haire, see here
are some, for it is above a
yeare that I carried them a-
bout me, keeping them as
reliques. And drawing a
paper out of his pocket put
one of her locks into my
hand. I who desired no o-
ther thing but that the third
of our companie should be
also so besotted, that the bu-
siness might fall out well, I
was in a manner beside my
selfe with contentment,
which I could not hide nor
dissemble without shewing
some signes in my counte-
nance of being troubled, by
which he tooke occasion to
aske me what it was that
troubled me. To whom I
answer'd, Sir, I feare that if
the Captaine should know
that I doe any thing for you

he would be vexed with me, and I should lose this good opportunitie in which lyeth no lesse then my libertie; this consideration is that which troubleth me, not want of desire to serve you. And who will tell it him, saith he then? The Divell, answered I, that never sleepes, but happen what may, I am resolved to serve you, though I should lose the Captaines good-will, seeing it is the first thing that you have commanded me. As for that which concernes the Captains busines & yours, you must buy a new sacke, a small corde, and another bigge one of Hempe, fourre ells long, a new knife, a chaine and a brush, and these you shall buy without making any price, that is to say,

say, that you shall give for them whatsoever the Merchant shall aske without beating of the price: and assure your selfe, that within a seven-night, you shall enjoy your love with great liberty. Thou givest me greater content with this answer, saith the Governour of the house, than if the King had given me a pension of a thousand crownes a yeare, doe that which thou promisest, & thou shall see what I will doe for thee. And embracing me kindly he went away full of hope and joy, leaving me the most contented man of the world, seeing that if in this prison I had sought an occasion which might have fallen out better for my ease, it had bin impossible for me

to finde it, for as well my Captaine as the Gouvernour of the house were so blinded besotted and fool'd, that if I should have call'd the day night they would have belieued it. On the contrarie my heart throb'd a thousand waies, considering into what a maze I should thrust my selfe, if the busynesse succeeded not, neverthelesse I made a vertue of necessitie, using that remedie which is ordinary with these that are in any extremity, which is boldnesse and resolution. With this good courage I waited for the Thursday, which came more joyfull and fairer then the Spring, though it was slow, because of the desire they had to injoy their Mistresses, and mine to get out

out of the harbour by the cheating trickes that I put upon them, it seem'd to us the longest day of all the yeare. Every time the clocke struck, they despaired, fearing to misse the telling of the houres, as these do who hope for a thing that they earnestly desire; and after this care they were in an extacie considering what they woulld do in the possession of their loves, as if they had alreadie verily past the night and overcome the difficulty. This doubting and hammering of theirs served me well to my purpose, that they might not perceive the gulleries that I put upon them, and the smoake that I sold them. Wherby I finde that those who paint Love blinde, have

great good reason for them, because that, if they not bin so, they would have percei-
ved all my promises to be nothing but wind, and that the meanes which I pro-
pounded to them were for no other end but to gull them.

CHAP. X

27

of Theevers.

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CHAP. X.

In which he proceedeth to relate his invention, begun with some discourses of Love, between the Gouvernour of the house and this Gallie-slave.

Henight being come which be a day for me, in lightning the heaven with infinite numbers of starres so bright and resplendent, that they dazeled the light of the day, and filled my soule with joy: when my honest G-

vernour enters the Gallie, brave, Gallant and clothed with the best apparell that he had; because that amoangst other directions that I had given as well to him as to his Master, the chiefe was that they should be fine & brave, as being a thing most requisite and necessarie for Magick skill; and having saluted me with close embracements he said to me, friend, that thou maist know that I can doe what I will at the Capraine's hands, and that I want not goodwill to help thee, thou shalt know that through my intreatie he gives thee leave to leave off thy chaine for this night, and it may be, for ever, that thou maist walke with greater libertie, and performe thy busynesse and

what

what is necessarye for me and
though the Chaplaine made
some difficultie, I deid so
earnestly that I obtained this
favour in earnest i wch that
which I desire to do for me.
I who then was more knavish
and more dissembled then
foolish, fell into some suspi-
cion imagining that this libe-
ralitie offered me it was desi-
red, was fained, and but only
to try me, wherfore I answe-
red him, Sir I thanke you for
the care you have had of me
obtaining of my Master that
he will take off my chaine, a
favour which I would kind-
ly accept, if it were possible,
but it is not, because I must
not change the estate that I
am in, nor one point of that
which is of my estate; it be-
ing necessarie that he, who
shall

I shall make this tryall, I must make in the same estate & apparel that he is accustomed to weare: and so I may not goe but in mine owne clothes & with the chaime because otherwise we shall do nothing.

The Governour was not a little contented with my answer, being assured that there was in me no kinde of deceipte nor malice, but the pure and simple truth, & pittyng me beleaved assuredly, that there was more passion in my words then Justice, he embrased me the second time saying, friend, God who is went to give the falye according to the wound, hath brought thee to this Gallic, that by it thou mightst come to the knowledge of my Master, and enjoy the speciall favours.

lours which thou shouldest
promise to thy selfe from his
liberalitie, if the busynesse fall
out well. How well? answe-
red I him, hath the Captaine
any suspition that I would
deceive him? Now by the
world answer'd the Gover-
nour, seeing that though
thou shouldest doe it,
thou couldst not: but it is
the great desire that we both
haye to soften the hardnesse
of these sicke-Tygets, and to
turne them to our love, that
makes us thinke that impos-
sible which is easie for thee
to doe, and this is nisall a-
mongst Lovers. I never was
one, (answer'd I, and though
I should be more in love then
was *Narcissus*, I should never
perswade my selfe that day
were night, that oxen flie,
and

and other fantasticall imagi-
nations, that haunt Lovers,
which rather may be called
follies and idle thoughts
then love passions. It well
happereþ that his darts have
not strucke thee, saith the
Governour, for if thou hadst
tried them, thou wouldest not
have spoken with so great
freedome and so little trou-
ble. Know friend, that Phy-
sicians ranke this disease a-
mongst Melancholike passi-
ons, into which the diseased
fallen; beleeving that which
is not, and framing a thou-
sand fantasies and visions
which have no other ground
but their perverse and cor-
rupt imagination; whiche
workes the same effect in
Lovers, giving them an im-
pression of Jealousie, so an o-

ther

ther of disdaine, to an other of favour, making a mountaine of nothing, all which is bred of a burning desire which they have to possesse that which they love. But to be willing to perswade this unto him who hath not tried it, is to desire to draw water with a syne, and to weigh the earth. I am no Doctor, Master Gouvernour, I answer'd him, nor yet Batcehler, because being left yong, friendlesse and poore, I lived also without knowledge, having only foure words of Latin, Neverthelesse by the use of reason well knownen of all sciences, I understood the smal reason that Lovers have to be so oft troubled upon so small occasion as they are troubled, because of necessitie

tie their affections tend to two points, to wit, that the woman must be good or evil, faithfull or disloyall. If she be good, faithfull & answerable to your affection in mutuall love, it is a great follie to be jealous over her: if she be unfaithfull and known for such a one, there needs no other counsel, but not to trust her nor love her. Whence may be concluded that all the accidents to which you say lovers are subject, are the overflowings of follie, and wants of wit, it being a notable extravagancie to love one that hateth, this being supposed that hatred cannot be the subject of love, nor love of hatred, seeing we ordinarily love them that bind us thereto by their love. If it

went

went by experience, saith the Governor thou wilt lose thy cause, because usually they hate these that love them best, taking the sight of a dying man for the occasion of their hate, and it is a voice in them now a dayes turned into a nature, to shun those that follow them, and to abhorre those who adore them, as the Captaine and I have hitherto made a long and unhappy tryall. Think not to Master Goverhour, I answer'd, that you have made a good conclusion; for if you will have the patience to hear me, I will make you see clearly in what your arguments faile, and know that love ceaseth not to love nor hatred to hate, there being no law of nature, and he that foster'd

foster'd you in this philosopphy, hath fed you with bryesse v milke, because that Lowall alone not being accompanied with other circumstances, in love which are to be proportionable and reasonable is not the all the motive of an other he w love. That Princesse of noble bloud should be tyed to love a Porter, that dieth for her, onely because he adoreth her. I deny your proposition, she is no wise bound to doe it, nor her well to affect him, the object that might move her not being in him. As a Prince hateth to the death a poore damsell, because she despiseth him, being unwilling to give consent to his wanton love, whence it may be gathered that neither the Porters love bryesse v milke shall

hilosophall in any case tye the Prince
ith hisesse wil, nor Damsels scorne
Low, shall breed hatred in the
panied Princes minde. Seeing that
ances, love is found the good,
portion the profit and pleasure which
is honore the hookes with which
other the will is taken, then it is
of na- the motive of love, and the
ed to Lady shal not be able to hate
h for him, who loveth her upon
ado- these conditions, but therein
pro- being unequaltie and disho-
ound our, she may do it. You shall
so af- more clearely perceive this
that in hatred, because when a
ng in man dieth for a Gentle-wom-
an, & she hates him excee-
sell, dingly, this hate is not that
him, which inflames his love, but
con- the account she makes of her
ove, honour & the feare of shame
red if she should consent to the
ave pleasure of him that loveth
uall her

her, which consideration makes her coole and backward and him extreamely passionate. Whence it is concluded, that the woman offendeth not in hating him that worships her, nor any man ought to hate such a woman that disdaineth him. This thy Philosophie, my friend, answered the Governour, is framed of moe words than learning, and I could refuse it by plaine reason, if time did afford us leisure, but the hour is already come, & the Captaine will looke for us, only I would intreat thee to be mindfull of me as a friend, making thy enchantment of equall power with the cruelty of the Gentlewoman of whom I have spoken to thee. Away with this care, Sir, answered

I back swerd I, for I will doe it in
eameley such sort, that though your
is con. Mistresse were harder-hear-
n offend. & more frozen then the
im that Alpes, she should be turned
y man into a Mountaine of fire, hot-
woman ter then Mount *Ætna of Si-*
is thy cile. I beleeve so, said the Go-
d, an- vernour, but I cannot chuse
is fra- but wonder why thou being
n leare- so cunning a fellow didst not
e it by enchant the Judge to be in
idaf- love with thee and not have
ouree condemned thee to the Gal-
Cap. lies. If this secret were good
nly I for a man, said I, a hundred
o be yeares agoe I had bin a Duke
end, or a Governour of some Pro-
ut of vince, if I had not bin a Mo-
rue- narch. It is not good but for
nee. women, because he that first
an- found it out, gave it this ver-
erd tue only. That alone sufficeth
me, saith the Governour, if
with

with it I can soften that adamant, but with the hope that thou hast given me, I hold the victorie as certaine, and I hinder my selfe that I doe not see to morrow already. With these words we came to the other side of the harbour where my kinde Captain waited for us with great impatience and unquietnesse, by whom I was very well received, & he asking me why the Governour had not taken off my chaine, as he had charged him, I answerd him the samethings, which I had before answered the Governour, wherewith he was exceeding wel contented. They leapt both on horse backe, & I followed them at leisure, because of the waight of my chaine, and being about a
league

league from *Marselles* we arrived at the place appointed. They lighted down, and tying their horses at a tree, we with drew our selves together to the place where our yall was to be made, & taking them with some necessary ceremonies, and telling them what they should say, I made a Circle on the ground whispering I cannot tell what strange and uncouth words, and turning my selfe often, sometymes towards the East, sometimes to the West, with some ceremonies so unusuall, that they made the Captaine and his Governor of the house both of them astonisht and fearefull. At halfe an houres end after that I had gone turning about like a fool, I made the Captaine goe

goc within it, charging him
to say after me, who was so
obedient and so forward to
all that I would have him,
that if I had then cut off his
mustaches, he would have
beleeved that it was needfull
for the enchantment. I made
him strip himself, teaching
him to say certaine words to
every parcell of his clothes
which he put off, which he
pronounced so exactly that
he lost not one syllable, be-
leeving that if he had missed
in one jore he should have
marred all this busynesse.
With this ceremonie I stript
him to his shirt, he never ma-
king any shew of feare nor
suspition, being assured that
he was safe enough by the
presence of the Governowr,
who was much astonisht to

him
is so
rd to
him,
ff his
dfull
made
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ds to
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ch he
that
, be
uissed
havo
nessse,
stript
r ma
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d that
y the
hour,
nt to
sec

fre them finish'd, it seeming to
him that there should neither
be time enough nor enchant-
ment sufficient for himselfe.
Pity so moved my heart that
I could not take off his shirt,
having compassion of his in-
nocencie, because it wasthen
the coldest time of all the
winter, and either through
feare or cold, such a voh-
ement quivering and shaking
of all his joynts tooke him,
with such a chattering of his
teeth, that the noise therof
might have bin heard halfe a
mile from the place. I com-
forted and encouraged him,
with the shorthesse and quick
dispatch of the enchantment,
and the assured possession of
his love; injoyning him in
the meantime to be silent,
and telling him that if he

spake but one word, we
should be presently in less
then the twinkling of an eye
all of us in *Barbary*. He then
being in this plight, that is to
say, naked in his shirt, I
gave him a knife in his hand,
commanding him to make
some stabs towards the foure
quarters of the world, at eve-
ry one uttering some words,
& soon the conclusion I made
him goe into the facke. That
which I then saw with mine
eyes was a wonder & a mira-
cle of God, because I alwaies
imagined, that as he was go-
ing into the facke he should
suspect something, & that all
mine invention shulde come to
nothing: but a little lambc is
not more obedient nor more
milde than he was, because
that without any resistance

or shew of mistrust, he went in, being still assured by the presence of his Gouvernour, and the ignorance he had of his loves; Which was good for me; for if he had known that the Gouvernour was to be inchāted also, he had never gone into the sacke. Finally having packed up the poore Captain, I laid him along upon the ground with his belly upwards, tying the sacks mouth with a cord that was by me, & speaking still to the Gouvernor to encourage him, and wishing him to have patience a quarter of an houre the enchantment was to last. So having left him in this taking, the Gouvernour and I went aside about a stones cast who said to me in an exceeding great pelting chafe, I wil

I lay a wager that thou hast forgotten something of my businesse, for here I see neither facke nor knife for me, as for the Captaine. Here is no need of a facke, said I, because your Magicall experiences are made stronger or weaker, according to the greater or lesser cruelty that Gentlewomen have: and the Captaines being exceeding disdainfull, I have made the enchantment of a facke for her which is the strongest of all. Oh ! brother, saith the Governor, what is this that thou hast done? mine is hard-hearted, disdainfull a Tyger and a Lyonesse: for the Captaines, though she loves him not, notwithstanding shewes him some favour, and if it goes by disdaine, we neede a hundred

hundred sackes, not one only
what shall we doe? Be quiet
Master Governor, said I then
seeing him afflicted, for there
is a remedy for all but deaths
for that which is not in one
threed shall be in a hundred.
I will make with the haire
and the cords a hanke which
shall have no leffe force then
the Captaines sacke, and for
as much as your Mistresse is
so cruel as you say, I wil adde
thereto a small matter which
shall make her, that she shall
never be able to take rest
while she see you. It is that
which I looke for, my friend,
answert hee, let us martyr
her in such sort, that my love
may torment her thoughts &
her memory, & performe my
busynesse quickly, before my
Masters be ended, Speaking

L 3

thus

thus we came to the roote of
a tree, the place at which I
had told him that his inchāt-
ment should be made, and in
an instant making a circle, &
teaching him what he should
doe, I made him goe into it
Marke naked to the skin, be-
cause I had neede of a shirt.
Having him there in this fa-
shion, I tooke his Mistresse
haires, & twisting them with a
cord I made a big roule, with
which I tyed his hands to the
stumpe of a tree, shewing him
the mysterie that was hid in
every ceremonie, & I would
faine also have tied his feete,
if I had not feared that hee
should have suspected this to
be rather the fact of a Rob-
ber then of a Magitian, but as
his hands were enough for
my purpose I would do no
more

more. Finally having made
the dumb haled & boūd, de-
fended frō the sharpnes of the
cold aire with the onely fire
of Love, that burned in their
heart, there was no body that
could hinder me to give two
or three knocks at the lock of
my chaine with a hammer
that I carried in my pocket
and taking their horses and
clothes I got me out of sight
& being armed like another

*S. George I tooke me
abswy high way to*

Lions.

Chap. XI.

smalling & small girding to
his awes ordinarie now I
wrote as **King** over night
syng

abath paivsal yllsnii. sion
 and glace ordinarie the blod
 and **Chap: XI.** I loved to
 esdybod on swynges
 In which the Theefe inlatheth
 the disfraz that happened to
 zorokim, about a Chaine vni
 to a boord of Pearle. I was
 hys selfe a right greate bane
Chap: XII. In the victorie of
 this dangerous jour
 ney, I I tooke the
 highway towards
 the town of *Lyons*, joyfull to
 see my selfe free, & the owner
 of foure and twentie double
 pistolls, which I found bythe
 hazard in my Masters pockets
 with which and with their
 clothes being brave & gallant
 I went into the towne, & fal
 ling in love with as many
 brave

brave Dames as were there: I talked of love to all that I met with, and receiving particular favours of some, because my presence and my clothes assured them that I was a man of some great house and of good ranke. True it is that to keep them in this errour, and to hold my selfe in the good account with which I had begun, I oftentimes visited the Merchants of greatest credit, telling them, that I looke for some Merchandise from *Venice*, and promising to deale with, I made them in love with me, and they trusted my words as much as my outside and my honest looks did deserue. By which & by counterfeit noblenesse, some Gentlewomen tooke occasion to be as far in love with me,

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The Antiquite.

as Thys be was with *Piramus*,
to whom I gave correspon-
dence in the best manner,
though I understood that I
was not so blinded with love
but this colour'd goodwil, &
these fained sighs tended ra-
ther for my monies then for
any good quality or beauty, of
mine. But as there is nothing
that can resist the kinde al-
lurements by which a woman
maketh warre against him,
whom she minded to deceive
I suffered my selfe a little to
be carried away by amorous
shewes of a Gentlewoman of
the towne, merry, pleasant &
who entertained me best
though she was none of the
fairest: who making shew
that she was taken, with my
love, in a short time empried
my poore purse, leaving me

like

like an Image wrapt up in velvet. I pressed also to binde her by all meanes possible answerable to her fained affection, not so much for my contentment, as for that she was provided with fine knackes, which she had bin accustomed to aske of any new lover such as are chaines, rings, bracelets, & above all a chain of Pearle, so bigge, round & bright, that at the very sight of them any man of courage would desire them: This friendship at first was very hot, & had a prosperous gale of winde, but as soone as she perceived the weakenesse of my purse, she struck the sailes of her good-will, & began to looke upon me with a crossie & sowre countenance, an accident which in some sort put

me in doubt, & mad me distrust that I should never work my feate, which I had projected at the beginning of her loves. So before that any falling out or vexing should rise between us, relying upon the kinde offers which a little before she had made me, making me understand, that not only her goods, but also her very life shuld be sacrificed to my friendship; I requested her to pawn her chain or her Pearls for to contribute with her for the expences of the kitchen, assuring her that I looked for two thousand Ducats from a living which I had in my country. But as they are old and subtle in their trade so they are also in their distrust, and so she excused her selfe, saying that the Pearles

and

and the chain were paws of a friend of hers who was to come and redeeme them the next day, and that her honor should be greatly endangered if she had them not in readiness. There needed no small art to cover the annoy which that crafty answere bred me, nor little wit to turne into jest such a plaine denyall. So without making any shew, or answering one word to that purpose, I fell a laughing most heartily over her shoulders, faying to her, that it was a device that I had framed to try her good will and to see if she would indeede confirme that which she had promist by her words, and drawing out of my pocket a counterfeit letter of Exchange, I made

her

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The Antiquite

her reade it that she myghtorse
see the power that was giuen,
ven me to take up eighteene
hundred Ducats from a rich but t
Marchant of *Lyons*, whom of w
she knew well, wherewith a flim
comming to her selfe from
her rugged coynesse, shew
fell againe into her smiling
humour, giving me a few
light blowes on my cheeke,
calling me distrustfull and
mocke. I went away from
her with a thousand em-
bracings, making her be-
leeve, that I was going to
receive a part of that sum,
and God knowes what my
Heart was. But as povertie
hath ever bin the mother of
inventions, amongst many
others which my imaginatio
afforded me, I choosed out
one which was to sell my
horse

might worse at any rate whatsoe-
as givver, being content only to
eighthe monie to live upon
a rich but three dayes, at the end
whom of which I minded to have
ewith a fling at her Pearles, and so
from to get mee out of the way.
fhee But it happened quite con-
tiling trarie to me; I went to catch
few the wooll but I came backe
eke, fleec't which was the just
and judgement of God, and a
from righteous punishment of my
em- fault. For though the Pro-
be. verbesaith, *He that steales
g, to from a Beefe winneth a hun-
im, dred years of pardon: yet the
my. theft that is done to wo-
artie men of this kinde, is not
of put upon this account. But
ny. it should be rather held for
ut a great offence, becausethat
my. for the monies they re-
se. ceive they sell their honor
and.*

and reputation which can
not be redeem'd withall the
treasures of the world. I
came to passe then, that
returning in the evening
to her house, and making
my pockets jingle with the
money that I had received
for my horse, she met me
with embracings, so smiling
and kinde, that with her fau-
ning and flatteries, shee made
me almost beleeve, that the
refusall she had made me of
her Pearles, had beeae but
a tryall and proofe, which
shee would make of my af-
fection. Finally order was
given for making supper
ready, with which and the
tricks that I minded to put
upon her, at the comming
of my money, I resolved to
change her in such sort, that

in

her first sleepe, I shoulde
hall thow the commoditie to as-
sault her, and shee never to
that perceiue it. But my desires
evening had not so good successe as
making thought, because that such
th the women know more then
accived the Devill, particularly she,
et me who as an old beaten bel-
miling name in her trade, there
r fau- was no ambush nor deceit,
made which shee had not pried
the into. So the more I urged
ne of her to drinke, so much the
but more shee proved coy and
hich backward. Supper ended
af- with all the joy that I could
was faime, and the hope which
per that good occasion promist
the me, we withdrawing our
our selves into her chamber, she
ing began to untire her selfe with
to as much slownesse as it had
uar beene her wedding night.
in
from

But

But I desirous to arrive
the haven of my intent
on, to make her more care
leſſe and leſſe ſuspitious
went to bed firſt, fain
my ſelſe unable any more
to withstand ſleepe that
urged me ſo eagerly. My
diſgrace was ſuch, that ſhee
distrusting the ſumme, that
I had bragged to have recei
ved, and taking occaſion
by my dogges ſleepe ſhee
would ſearch my pocketſ to
trie if all was gold that gli
ſter'd, and if the nuts were
answerable to the noife.
But finding there was ſo
little monie that it would
ſcarcely furnish out the next
dayes expence, ſhee began to
be vexed and to have an ill
opinion of me. At all this
(though ſnorting) I was
more

ive more watchfull and more a
ntend vnting them a Cat when
care she watches a Mouse, spying
ious in what place she laid her
unning pearles, that I might fish
more them incontinent when
that shee was fallen asleepe. She
My lay downe sad and con-
sidered, thinking on the
shee bounded, thinking on the
that small summe of mony, that
shee had found, and oft-
recei times sighing. Whercof I
sion would in no wise aske the
shee cause, as knowing it well
rst to enough, and not desirous
gl. to let her from sleeping
vere which I so much desired
ife. and long'd for. So a quar-
so ter of an houre after, which
uld was the time that in my
cat conceit, shee was past all
te thinking of it any further,
ill I thought of mine owne
his designes, weighing well all
as the
re

the inconveniencies which f bef
might fall out, among
which I considered the sus-
pition, conceived by her
to be most difficult, it see-
ming to me that shee would
not sleepe but by halves,
and that seeing the least ap-
pearance of that shee ima-
gined, shee would raise the
house with her cryes, and
put all the neighbours in
armes. But amongst many
inventions, there came a
subtle one in my minde,
and most fit for the purpose
to this fact, which was, not
to hide the Pearles in any
part of my clothes, but to
swallow them one and one,
being assured that having
past them through my body
they would come forth
more cleere and bright then
of

which before, and that in this
manner though all came to
the worst, the Justice would
let mee free not finding
the Pearles about mee.
This thought, in my opi-
nion seemed admirable
good, and thinking that she
was asleepe, seeing shee
sighed no more, nor shewed
any more her unquietnesse.
I rose as softly, as was pos-
sible, going barefooted and
at leisure to the place, where
she had left her Pearles, and
having found them, I began
to swallow them one after
another, though with some
difficultie, I being narrow
throated, and they very big.
My ill lucke was that while
I was, about to swallow the
last, it stucke in my wea-
zand so unhappily, that it
could

could neither goe forward
nor backward, I was for
ced to cough with some
violence, and to awake her
with my coughing, shee calle
upon me with teares and a
stonisht, and I dissembling
the best I could the hind
rance of my weazand, an
swered her that I was seeking
for the Chamber-pot with
which shee was well apaid
for a while, thought not sa
tisfied with my answer, it
seeming a thing unlikely to
ooke on the cupboard for
the Chamber-pot, which
was usually set under the
bed, wherefore casting with
her selfe the meanes to satis
fie her suspition, without
making any shew of distrust,
shee counterfeited an excee
ding sore paine in her bellie
uttering

ring great cries, and calling to her two maides that were in the house for light, shee held in her dissembled aynme for the space of halfe an hour, supposing that would be enough to take from me the suspition of her running flights. About the end of which, shee riseth from bed like lightning, and looking round about the roome with a lighted candle and where shee had left her Pearles, and no finding them, without speaking ever a word, or asking any other reason then what her imagination perswaded her, shee begunne to beate her face with her fists, that incontinent shee fill'd her mouth with blood, uttering after that

that loud and shrill cryes,
that in lesse then a quarter
of an houre, above two
hundred people were assem-
bled, and amongst them the
Iustice, who breaking open
the doores of the house,
came up furiously, finding
me in my shirt, and her in
her night attyre, with her
haire about her eares and her
face scratcht, calling to me
for her Pearles most fur-
iously. The Judge com-
mands that every one shold
hold their peace, that hee
might be inform'd of the
fact, and take the deposition
of us both, and hee having
beguine with me, I gave him
content with very humble
words; so that neither his
threatnings nor intreaties
could draw any other an-
swere

swere from me. Neverthe-
lesse the Judge seeing the wo-
mans vehement complaints
and bitter teares charged
that my clothes should be
search't which was execu-
ted with such care and dili-
gence, that hardly a moate
of the Sunne could have
beene hid in them, and they
not finding there the Pearles
all of them with one ac-
cord judged mee to be in-
nocent, and conderned her
as subtle, shamelesse, and dis-
sembled. She seeing then
that they all spake against
her, and misregarded her
complaints, cast her selfe
downe at the Judges feete,
tearing her haire, and ren-
ding her clothes, and utter-
ing such strong cryes, that
the Judge knew not what

M to

to thinke, nor what resolution to take, and consulting of the matter with those he brought with him, he resolved, that it having beeene verified that she had the Pearles when she went to bed, they should be searched for, in all the most secret corners of the Chamber, they not being found, they should send for an *Apothecary*, that should give me a potion mingled strongly with *Scammonie*, to the end that if I had swallowed them, I might cast them up againe. The Judges sentence was put in execution, and having done their diligence proposed about the Chamber, and not finding the Pearls, they were forced to come to the last remedy, which was the Physicke

sicke, they which forced me to take in full health without the Physitians appointment, and against my wil, & thought I did all that was possible for me to vomite them, there was no meane to make me doe it, so a vehement strife being awakened in my guts I was compelled to give way to the Pearles, and to tarry my selfe in prison, enjoying the favours which these Gentle-
men Iustices are wont to bestow upon those
that fall into their
hands.

* * *

CHAP. XII.



C H A P. XII.

*In which the Thiefe relateth
the last disgrace that be-
fell him.*

IT was about sixe a clocke at night, when my *Andrew* made an end of telling me his disaster about the Pearles, and I desiring to know the last that kept him then in prison, I intreated him to tell mee it from point to point, without missing any thing remarkable: wherein hee being willing to give me content

tent hee answered joyfully
in this manner. If God
would have pleased that this
should be my last disgrace,
and if it had beeene as soone
ended as I shall end the dis-
course thereof I should
have thought my selfe hap-
pie; but I dare not trust to
my hard lucke, because that
it being accustomed to per-
secute me, I do not beleeve
that it will ever cease to use
mee unkindly with new tor-
ments. Know then that the
Iustice of *Lyons* having con-
demned me in two hundred
lashes of the whip, through
the streets accustomed, for
such malefactours, and
marking me with the towne
marke, they banisht me the
towne with shame enough,
allowing me but three daies

only to dispatch my busynesse and goe into banishment: during which dayes I thought upon a thousand fantasticall discourses, be thinking my selfe, how I might repaire the povertie that had overtaken me after so great abundance. And after I had bethought my selfe of a thousand plots, never a one of which pleased me, the Divell put one in my head, which was the trouble that I now am in. I bethought my selfe that the same day that I was whipt, a famous Thiefe came after me, whom the Judge had condemned to the same paine, a young man of good disposition, and of a vigorous courage, wittie, and one of the cunningest Thieves that

that in all my life I had
dealt withall, but unhappy
as well as my selfe. I ac-
quainted my selfe with him
to trie, if betweene two
wretched Caitives we could
 finde some comfort in so
great a mishap, and com-
municating one with th' o-
ther our intent and thoughts,
we resolved to make a jour-
ney together to *Paris*. But
before wee were fully re-
solved of all things fitting
for the voyage, we had a
consultation about our po-
vertie, and infamie, descanc-
ting upon the meanes which
we might make in so great
mishap, and thinking it was
not safe for us to embarke
our selves in so great a citie
as *Paris*, not having meanes
to live on there, and by

which to busie our selves,
at least while wee were
knowne. And after that he
had given me the hearing a
long while, and heedfully
heard all the reasons and de-
signes which I propounded,
he said, Master *Lucas* (for
that was the name which I
had at *Lions*) the inventions
that you shew me are good
and worthy of such a spirit
as yours: but they bee
hard and difficult questions.
Wherefore leaving them
for another occasion, I will
tell you one, which if it fal-
out well, it may well be
that we shall get out of this
miserie. This is that we may
use diligence to finde in this
Citie of Lions some Mar-
chant that hath trade and cor-
respondence at *Paris*, from
whom

whom wee may get a letter directed to his friend, and having found him, you shall tell him secretly, that you will make up some packes of Marchandise in this towne to be transported to *Flanders* with some mony, and leave all at *Paris* in the hands of some sure man, that it might be kept safe, while you go to *Antwerp*, where you shall make as if you have a Cozen germane, to trie the price, and how your Marchandise may be past off; and that having never beene at *Paris*, nor made any acquaintance to whom you might recommend your packes, you shall intreate him to write to some Merchant of his friends, that hee may keepe them

for you. For so much, I suppose, hee will not refuse you, and if he agreeth to it, let me alone. You shall see how I will rule my hands? If that be all that hinders you, said I, I will finde them that shall give me a thousand letters, and not one only though I am now disgraced, and with infamie yet bleeding, I would have you to know, that there was moe than foure that will doe somewhat for me, and that this is true you shall see by and by. With these words I went from him, and going to a Marchants house of my acquaintance, asking of him a letter, after the forme that my camerade had told me, with which I returned exceeding content,

and

and putting it into his hand, he kissed it a thousand times, praising my diligence and credit, and so at last we came to *Paris* with it, where wee being retired to a Chamber of the suburbs, we made two Packes, with some pieces of coorse canvasse, the rest full of sundry things, such as old shooes, old clothes, ragges, and such other wares, and my Camerade put himselfe in the third, wherein I packt him up so neatly and handsonly, that neither his Packe nor the other two seemed to be nothing else but cam-lots or Fustians. Our Packes being made up, I went to give the letter to the Merchant to whom it was directed, who received it most gladly.

gladly offering me all his house. After this wee agreed that I should send the Packes at eighta clocke at night, to save the custome other dues to be paid by the Marchants, amongst which entred that of my companion, if not full of camlots, yet at least of cords, ladder, hooke, file, lantern, knife and other militarie tooles, with which to make war for necessarie, and robbe the Marchants mony. He then being entred and all in the house asleepe, because it was past eleven a clocke he slit the canvasse with a knife, and comming out hee searchit all the corners of the house, throwing out at the windowes some apparell and silke gownes with that seemed

seemed to him to be of the least, which I gathering up in the streete with great diligence, the Divell woulde have it, that the watch in the meane while came by, with so great silence and dissimulation, that they gave me no leasure to hide our boote, which I was gathering up, nor to betake my selfe to the flight. And as there was no great neede of questioning mee for to know my compa-~~ates~~ mates, sith these wares could not fall from heaven, they perceived that my Camerade was above, whom, after they led mee to the prison, they im-~~pri~~soned also for the same crime. He went out a fort-night agoe, being condemned to the Gallies for ten yeares.

yeares, and I feare not much
lesse, if the mercie and boun-
tie of the Judges have
not some pitie
of me.

* * *

CHAP. XIII.



CHAP.XIII.

of the Statutes and Lawes of
Theeves.

BY the discourse
which I have made
of my Historie,
faith honest Andrew,
I have noted that you
did not like well that I cal-
led our Company a Com-
mon-weale, it seeming to
you that wee are governed
only by the desire wee have
to steale, without any other
law or reason, which is clean
contrary, seeing that a-
mongst us is done nothing
which

which is not ruled by reason laws, statuts & ordināces, punishing those that otherwise exercise our arte. We have in the first place a captain & Superiour, all sorts of whom theevsobey, & he disposeth of theirthefts w^{ch} they shold aet, nāing these who seeme to him the fittest for the purpose, and choosing the cūningest & wi-
fest of the cōpany for the most difficult & dangerous thefts. And in this there is so good order kept, that there is no man amōgst us that forgetteth oneonly point of hisduty, nor that passeth the bounds of his commission undertaking that w^{ch} is in another mans charge nor meddling with greater mat-
tersthan his capacity can cō-
passe. And know this that it is the most essētiall point of our cōmonwealth, by the disor-
ders

ders wherof all others are undone. This captain examineth him that cometh newly unto the company giving him three months of novice-ship, to try his courage, inclinatio & ability, in w^{ch} time, he propoundeth to him some witty questions as be these; to hang up some little thing without ladder, pole or line; to steale a mans horse as he is riding on him upō the way; To snatch a way a Courtiers band amōgst ahundred people, & many other things of this kinde. And having known his inclinatio & capacity, he givs him the office of a robber, of a Grumet, of a Cut-purse, or any other wherof he is found to be most capable. You will not deny but that this manner of proceeding is a great state point, just reasonable, & so necessary

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for the Common wealth, that because it hath not bin practised, so great disorders are seene every where in it, seeing violence can promise no other good end, I will tel you that estates and offices should be given to every one, according to his natural inclination, without enforcing or tying him by any respect to another thing than to that which it desireth, not following that which troubleth, to wit, unquietnesse and mishap. For I held it impossible, that shee whom her parents shall put in a Cloister against her will, for want of monie to marrie her, can live in peace and contentment. As also he wil never proue a better husband, who for the only pleasure of his

his parents, and against his
minde is tyed in marriage,
and so of other employ-
ments. We have a notable
example of this good order
in the *Lacedemonians* state, a
curious people, civill and
wise, who suffered their chil-
dren to grow up in libertie,
without putting them upon
any employment, nor to
stote up their appetite to any
other estate, than to that to
which their minde prompted
them, and when they came
to age and discretion they
might choose of themselves
the meane to live by most
proper and most befitting
their naturall inclination, and
thence it proceeded that all
their actions were so wel or-
dered and so perfitt. After this
manner our Cōmon wealth
is

is governed, & with this law
our captain ruleth the capaci-
ty of those, who come newly
unto him, bestowing on him
the office & maner of stealing
according to the disposition
that hee hath taken notice of
in him in the months of his
novice-ship.

This Captaine is an old
man, wise, well experienced
& finally exempted from the
trade, as being one whose
force and nimblenesse having
failed for the practize, he ex-
erciseth the Theorie with
us teaching us the method
and precepts of stealing.
To which end he makes us
meete together once a week
in a certaine place appointed
for the purpose, where he
bindeth us to give a strict ac-
count of all the thefts and ac-
cidents

cidents that have happened
therein, reproving sharply
those who are neglig-
ent and prove vnprofitable,
praysing the vigilant and
subtle. This is done ordina-
tely on Saturday night, on
which day he appointeth all
that must be done the weeke
following, sharing out to e-
very one the places that he
shold keep in, & the thefts in
which he shuld be emploied,
taking of thē all a strict oath
offaithfulness, & punishing
the offenders, the first time a-
bridging him of that part of
the theft which belongeth to
him, the secōd depriving him
of the place of fixe moneths,
and if he be incorrigible and
stubborne, he puts him into
the hands of the Marshall.
If hee falls in a fault by
negligence

negligence & carelesnesse, as
it may be by comming to late
to his place, to go elsewhere,
or let slip some occasion in
not laying hold of it, he is de-
prived of a weekes benefit, &
taking from him the office
of a Theefe, he puts him in
the office of a Spie, or of a
watch-man, for the time
that our Councell shall ap-
point.

Of all thefts in the first
place is allotted the fifth part
to him, that spares the whip
to us, banishment, the Gal-
lies, the Gallowes, and that
which remaineth of the
tenths for pious uses, which
are, to succour the sicke and
needie of our companie, to
release prisoners, and to ease
the disgraces of those that
have no monie.

We

We receive no women in
the companie, unlesse it be in
case of great necessitie, and
when it cannot be other-
wise, because by nature they
cannot keepe secrets, & they
being unable to eschew this
inconveniencie we are bound
upon great paines not to re-
veale unto them, how, from
whom, and when wee have
stollen.

He that commits the theft
hath equall share with the
Captaine for paines & dan-
ger that hee hath put him-
selfe in, his complices have
the third part, and the Spies
the fift.

As for the honour and re-
spect which is due to every
one, there is such an order
kept, that no wrong is done
to any one of the companie,
every

every Officer having his ranke and place appointed in all our meetings, assemblies and consultations.

For the first are the Robbers, next the Stafadours, then the Grumets, after these the Hobgoblins, then follow the wooll-drawers, the Mallets follow them, and last the Apostles, Cigarets, Cut-purses, and Caterers.

Over all these a kinde of Theeves bearesway, called among us Liberalls, whose office is to undertake some strange points, as to blacke their faces with inke or kenelldurt, to hang Garlands of hornes at mens doores, libells or such like, and these are the wittyest of all the company, and those who as it were indued with the best wit

wit and invention, weigh and foreseeing all the difficulties that can happen in a dangerous case.

None of the companie may make any quarrell, noise or contentiō with another, about any matter whatsoever, unlesse it be fained or subtle, to avoide any suspition, that may be offered.

We may not eate twice two of us together in one and the same Tavern or vi-tailling house, except it be once in the sev'night, to th'end that if any thing come in the way to be stollen there we may breed no suspition amongst them that should see us there.

We are forbidden also to go together through the city, or to speake familiarly one to another.

another, unlesse it be to fall a quarrelling, & to make some falseblowe at one another, to draw people together, that upon the occasion of our quarrell the Cutpurses may make up their hand.

Every professor of the com-
partie carrieth his badge and
secret marke, by which he is
in an instant known of us all,
understanding by this order,
how many there are of an
office in every streete & part
of the town. So the Robbers
beare alwaies a glove handing
and made fast by one finger.

The wooll drawers button
their doublet by intercession
that is to say, they button one
and misse the next. The Snaf-
fadours streate their musta-
ches and their beard at every
spectre sometimes durstinge

not done

VI

their

Cap. 7.
Mids

their finger into one of their nostrils. The Cut-purses have a little white marke in their hat-bands. The Malleers bearc their cloake after a certaine fashion, and finally every particular office hath its particular token by which it is known among the company.

When any woman of the companie is married every profession gives her five Crownes to augment her portion, keeping nevertheless such an order, that she may not be married but to one of her owne trade; that is to say, the Daughter of a Robber with a man of the same vocation or calling. And if by chance some Cut-purse should marrie his Daughter with a Robber, Staffadore or

Grumet, hee is bound to give him a hundred crowns in portion more then ordinary, because his sonne of Law is of greater and higher Office then the father is.

We make a vow of patience and suffering, promising to be couragious and constant against torture, though we be seldom put to it, because (as I have told you) all that is salv'd with the fifth part.

And to the end that all the places of the towne may be sufficiently provided, it is enacted that every professour that shall come newly to a place, shoulde put there some marke, shewing thereby the number of Theeves which are in that part

part : so the first that commeth layth a die in some secret corner, and yet well known to those of the compaines, with the *Ace* turned upwards; The second that commeth, turneth the die to the *deuse* point, the third to the *trey*, the fourth to the *quater*, and so the others to the *five*, and being come to that number, the same Office stayeth in the same place, because that according to our lawes we cannot be above six in one and the same place: and when any one goeth away he turnes the die upon the number of theees that remaine, in such sort, that they being six, the first that goeth away turnes the

Die to the cinque point,
the second to the quater,
the third to the trey, by
which number he that is
behinde of the Theeves is
knowne.

We are bound to nourish
and sustaine all the creeples,
blinde, sick, and those whom
their extreame old age ex-
cusefth from stealing. . .

None of us may weare
cloake, hat, breeches, dou-
blet nor any thing else that
was stollen, nor sell gold,
silver or jewells in that
towne where they were
stollen, under paine of a
great and exemplarie pu-
nishment.

Wee are commanded to
carry always a false beard
in our pocket, with plaisters
of sundry sortes, to disguise
us

us in an instant when occa-
sion shall require,

As concerning Religion we are halfe
Christians, because that of the two
principall commandments of Gods
Law we keep one, which is to love
God, but in no case our neighbour
because we take from him that he
hath.

Next we receive and allow of the
two parts of confession (because
now and then we confess) and contri-
tion, but of the third, which is sat-
isfaction or restitution we not so
much as make mention or Talk.

FINIS.
